The Churchman

REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 43.—WHOLE NUMBER 1135.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, DECEMBER 25, 1852. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M. and 3 P. M	
ST LUKE'S CHURCH,	8 "	" 5 "
CHURCH OF THE ANNUNCIATION,	9	
CHURCH OF THE HOLY COMMUNION	8 "	" 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.

EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days,	6 P. M.
CHURCH OF THE NATIVITY,	9	
CHURCH OF THE TRANSFIGURATION,	¼ to 9 A. M.	6 P. M.
ST LUKE'S CHURCH, Brooklyn,	8½ A. M.	

On Festivals and Fasts, a *Second* Service at 5 P. M.

GRACE CHURCH BROOKLYN HEIGHTS,	9 "	5 "
On Fridays, Evening Prayer with Lecture at	8 "	

Calendar for December.

26 First Sunday after Christmas and St Stephen, the Martyr.
27 St. John, Evangelist and Apostle.
28 Holy Innocents.

JANUARY.

1 The Circumcision of our Lord Jesus Christ.
2 Second Sunday after Christmas. [The Collect, Epistle, and Gospel, for the Circumcision are to be used.]
6 THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
9 First Sunday after the Epiphany.
16 Second Sunday after the Epiphany.
23 Septuagesima Sunday: third Sunday before Lent.
25 The Conversion of St. Paul.
30 Sexagesima Sunday: second Sunday before Lent.

Poetry.

[Selected for the Churchman.]

Christmas Poetry.

Awake, glad heart! get up, and sing!
It is the birth-day of thy King!
Awake! awake!
The sun doth shake
Light from his locks, and, all the way
Breathing perfumes, doth spice the day.

Awake, awake! hark, how th' wood rings,
Winds whisper, and the busy springs
A concert make:
Awake! awake!
Man is their high-priest, and should rise
To offer up the sacrifice.

I would I were some bird, or star
Fluttering in words, or lifted far
Above this inn
And road of sin!
Then either star or bird should be
Shining or singing still to Thee.

I would I had in my best part
Fit rooms for Thee! or that my heart
Were so clean as
Thy manger was!
But I am all filth, and obscene;
Yet, if Thou wilt, Thou canst make clean.

Sweet Jesus, will, then! let no more
This leper haunt and soil Thy door:
Cure him, ease him,
O, release him!
And let once more, by mystic birth,
The Lord of life be born in earth.

HENRY VAUGHAN.

For Thou wert born of Woman! Thou didst come,
O Holiest! to this world of sin and gloom,
Not in Thy dread omnipotent array;
And not by thunders strew'd
Was Thy tempestuous road;
Nor indignation burnt before Thee on Thy way:
But Thee, a soft and naked child,
Thy mother undefiled,
In the rude manger laid to rest
From off her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air;
Nor stoop'd their lamps th' enthroned fires on high:
A single silent star
Came wandering from afar,
Gliding uncheck'd and calm along the liquid sky:
The Eastern Sages leading on
As at a kingly throne,
To lay their gold and odors sweet
Before Thy infant feet.

The Earth and Ocean were not hush'd to hear
Bright harmony from every starry sphere;
Nor at Thy presence brake the voice of song
From all the cherub choirs,
And seraph's burning lyres,
Pour'd through the host of heaven the charmed clouds along:
One angel troop the strain began;
Of all the race of man
By simple shepherds heard alone
That soft Hosanna's tone.

HENRY H. MILMAN.

Would that our scrupulous sires had dared to leave
Less scanty measure of those graceful rites
And usages, whose due return invites
A stir of mind too natural to deceive;
Giving to memory help when she would weave
A crown for Hope!—I dread the boasted lights
That all too often are but fiery blights,
Killing the bud o'er which in vain we grieve.
Go, seek, when Christmas snows discomfort bring,
The counter Spirit found in some gay church
Green with fresh holly, every pew a perch
In which the linnet or the thrush might sing,
Merry and loud and safe from prying search,
Strains offered only to the genial Spring.

WORDSWORTH. *Ecclesiastical Sonnets.*

SCRIPTURE THE RULE—ST. OPTATUS' TESTIMONY.—A consecutive line of testimony might be adduced, in proof that Holy Scripture was understood to have been handed down by our Lord's Disciples to their successors, as that complete system of external truth, which through the one Meditator was delivered from God to man. It thus contains the objective body of Divine teaching, and the final scheme of Revelation. A single testimony only shall be cited out of the innumerable list, both on account of its distinctness, and because it occurs in an author, whose words have been sometimes supposed to have a different tendency. "It has been a matter of grave dispute," says St. Optatus to the Donatists, "whether Baptism in the name of the Trinity, admits of being repeated. You say it may; we say it may not: between your *may*, and our *may not*, the minds of men wave and are at sea. Let no one pin his faith on you or on us: we are both partizans. Let us refer to a judge. And yet if the judge be a Christian, he will not be free from partiality. We must look abroad, then, for a judge; but if we take a Pagan, he will not be conversant with Christian mysteries; if we take a Jew, he will be an enemy to Christian baptism: we shall hardly find a judge, therefore upon earth—we must look to heaven. And yet why should we knock at the gates of heaven, when we have a testament in the Gospel? For in this instance we may rightly illustrate heavenly by earthly things: the case is like that of a person who has several sons; as long as the father is present, he himself gives directions to each of them; as yet no testament is necessary. So Christ, as long as He was present upon earth (although there is a sense in which He is still present), gave every necessary command, according to the occasion, to His Apostles. But [it happens now] as though the earthly father, when he felt himself on the verge of death, fearing lest after his removal disputes should arise between the brothers, should call for witnesses, and transfer his will from his dying breast to enduring tablets; then if a dispute should arise among the brethren, there would be no need of going to his tomb, but the testament would be referred to; he who lay tranquil in the grave would speak without voice from his tablets. The living Father whose disposition we are enquiring after, is in heaven: therefore as you would learn a man's will from his testament, so let His be sought from the Gospel."—*Wilberforce.*

Deferred Articles.—Editorials, &c.

We shall have to request that correspondents favor us in all cases with the knowledge of their names. Henceforth no communication will be considered even, unless the authorship be known. The reason of this is plain and strong; namely, that we can ill afford time to read through articles, long as they often are, and sometimes not over legible, withal, in order to ascertain whether in our judgment they be worthy or suitable to be published. Besides, if we are to be responsible for giving matter to the public, it seems but reasonable that writers should incur so much of responsibility as is implied in letting us know who they are. Of course the knowledge will be regarded as strictly confidential. It may be worth the while to state, moreover, that if, which is commonly to be presumed, correspondents wish to have their articles read, they will do well, in these days of impatience, to make them short. This, to be sure, will naturally take more time; but then what is worth printing, is worth writing with some considerable care.

Generally speaking, the best Christians are those who know not when they became such; who are much inclined to think, and fear, and doubt whether they really be such, and therefore take mighty good care to behave themselves. Such thoughts and fears and doubts are wholesome in themselves, besides being an essential part of that self-distrust which ever goes hand in hand with a true confidence in God. He who can say sincerely, "Lord, I believe," will naturally add, "Help Thou mine unbelief." For the living possession of grace must needs manifest itself in a desire to gain more, and a fear of losing what we have. On the other hand, one of the most troublesome persons we have ever known of in the Church, was a man who used to be often saying, that he built all his hopes on *the fact of his conversion.* As his piety came by a sort of "right about face," not by growth and the process of secret instruction, his eyes could of course be spared from the office of constant self-scrutiny, to the work of spying out faults in his brethren, and of discovering how the Church might be reformed.

Our English Exchanges are filled with notices of the proceedings of Convocation, and comments upon the course which things have taken in the recent meetings of that Body. The *Evening Journal* uses this language:

"Briefly summed up, the result of the session is this: An Address to the Throne is carried, affirming the principle of independent church consultation; and the Crown is, by the appointment of a Committee, implicitly prayed not to introduce a certain measure, affecting the discipline of the Church, without first receiving the result of the deliberations of the representatives of the Church in Convocation. Such Committee—jointly composed of members of the Upper and Lower Houses—is nominated; and opinions from the Crown lawyers are announced, to the effect that no Royal license is required to enable Convocation to transact any business short of making Canons, and also that the Archbishop cannot prorogue without the consent of his brethren. This result needs no note of exultation or exaggeration on our part. Still it would be worse than folly to imagine that a brilliant movement at the commencement of a campaign is its crowning victory. Very possibly, we have only commenced a war of years. It is not very likely—nor, in one sense, desirable—that the mischief of a hundred and thirty-five years should be undone in three days, or in three months. We must expect and face every obstacle which timidity, treachery, and tyranny can devise. That such are in store, we make no doubt. In such a strife as that in which the Church is now engaged, we should scarcely be certain of the justice of our cause if its advance were not contested inch by inch."

The Bishop of Oxford's noble course is the subject of very general and hearty approbation.—Speaking of it the *Guardian* says:

"It would be unjust to withhold from the Bishop of Oxford the tribute of praise that should belong to the person by whose influence such a character has been stamped on our resuscitated Synod. His great ability for the conduct of business, and his remarkable gift of eloquence, have been dedicated to this end with a singleness of purpose and an energy of will, for which he has not always receiv[ed] credit with the world at large. He has advocated the unpopular side of a serious question without regard to popular feelings, and placed the whole subject of the action of Convocation on the simple basis of right and wrong, of duty to the Church and regard to the welfare of its members. It may be due, perhaps in some measure, to his example and to the infection of an honest zeal, that so many of the prelates in the Upper House addressed themselves to the consideration of the grave questions attendant upon their new position, with less timidity and less sensitiveness to vulgar prejudices than they have sometimes been thought to display."

We regret to add in this connection, that from what has fallen from the Ministers of the Crown in both Houses of Parliament, it is evident that the power of the Government will be exerted to prevent the full resumption of the duties of Convocation. The Secretary for the Home Department, Mr. Walpole, while he admitted that the Government could not interfere in the matter as yet, took occasion to declare that so long as he held his office nothing could induce him to recommend the Crown to grant a license to the Convocation to make Canons. In the House of Lords, Earl Derby, in reply to some questions of the Earl of Shaftesbury, though his language was more guarded, said that the Ministers of the Crown would not depart from the usual course, and that they were not prepared to sanction the revival of the active powers of Convocation.

A Commission has been appointed by the Crown to inquire into the state of the Cathedral and Collegiate Churches in England and Wales and matters connected therewith. Among the Commissioners we notice the names of the Bishops of London and Oxford, Rev Dr Hook, Rev W. Selwyn, Sir John Patteson, and Sir William Page Wood. With such men engaged in this important inquiry, we may hope that it will result in some beneficial measures. The appointment is further noticed in another column.

The much-advertised meeting on the subjects of *Confession and Convocation (!!)* under the presidency of the Earl of Shaftesbury, was recently held in London. Admission to the meeting was by Tickets pledging the holder to absolute submission to the chair. If there be any connection or affinity between *Convocation and Confession* (auricular), it is passing strange that American Churchmen have not discovered it during the last half century. *Convention, and Auricular Confession!* What an absurdity!

The Diocesan Synod of Glasgow not long since passed resolutions thanking the Bishop of Oxford for his interest on behalf of Scottish Orders. In reply to the resolutions the Bishop speaks of his "reverence and affection for that long persecuted branch of Christ's Holy Church": language which will find response in many American hearts.

The Bishop of Glasgow (Dr. Trower) recently held a confirmation in St. Mungo's, West Linton, a sequestered district in a part of Scotland in which no Bishop has officiated for upwards of *three hundred years.* The church has recently been revived.

The Chapel at Fochabers, in the Diocese of Moray and Ross, which has been closed for five years, has been reopened, the Bishop (Dr. Eden) preaching on the occasion. While deprived of the ministrations of the Church at home, the little band of faithful disciples went every Sunday to the Church at Buckie, a considerable distance from Fochabers. A good example!

The Rev. Samuel Butcher, D.D., is appointed Regius Professor of Divinity in Trinity College, Dublin, in the room of Dr. Singer, elevated to the See of Meath.

The Consecration of the Rev J. H. Singer, D.D., as Bishop of Meath, took place on Advent Sunday, in the Chapel of Trinity College, Dublin. His Grace the Lord Primate (Dr. Beresford), with the Bishops of Killaloe (Lord Riversdale), and Tuam (Dr. Plunkett), officiated.

The Rev. Henry Burgess, the Translator from the Syriac of the Festal Letters of Albanius, about to be published in the Oxford *Library of the Fathers,* has received the degree of Doctor in Philosophy, from the University of Gottingen, for his attainments in Oriental Literature.

The election for the See of St. Andrews was fixed for St. Andrews day. The result has not yet been received. The Bishop of Moray, Dr. Eden, has declined to allow himself to be put in nomination a second time.

We observe that one of the London churches is open for Divine Service every week-day evening throughout Advent, at *half past eight* o'clock. The Prayers are followed by a Discourse adapted to the Season. The Bishop of Oxford preached the first sermon on St. Andrew's Eve. *Why is it that in our cities and large towns we have so few services during the more solemn seasons, which the bulk of our people can attend?*

We take advantage of Mr Hudson's absence from the city, to insert a few of the complimentary notices, that his accession to the Editorial Chair of the *Churchman* has drawn from our brethren of the press.

The *Daily Evening Traveller,* a leading Boston journal, has the following:

THE REV. HENRY N. HUDSON.—It is with peculiar satisfaction that we have learned that this gentleman has become editor of the *New York Churchman*—a leading journal devoted to the interests of the Episcopal denomination, printed in the city of New York. We have had the pleasure of a personal acquaintance with Mr. Hudson for many years: and the more we have known him, the better have we appreciated him, and the more thoroughly we have esteemed him. As a scholar his knowledge is extensive and accurate; as a theologian his grasp of a subject is singularly firm and comprehensive; and as a writer his style is clear, terse, and epigrammatic. Few persons, indeed, can take higher rank as a vigorous and accomplished writer; and as such we most cordially welcome him to those editorial ranks on which we believe he is destined to reflect so much credit. Under his skilful management the *Churchman* will assume and maintain a high rank among our religious journals; and our Episcopal friends will always find it worthy of their support and confidence.

The *Buffalo Daily Courier* speaks as follows of the *Churchman* and its new editor:

THE CHURCHMAN.—This paper, which has long occupied a prominent position among those devoted to the interests of the Protestant Episcopal Church, has recently been placed under the editorial supervision of the Rev. H. N. Hudson, by whom it will henceforth be conducted. We quote from his introductory article the following paragraph:

"A formal and set declaration of our particular views and purposes, will not, we trust, be looked for from us. Every one knows that such things are easily made, and as easily forgotten, whenever circumstances render it convenient to forget them. Besides they savor too much of bespeaking the public confidence without having deserved it, or, at least, before such deserving has been shown. On this point, therefore, we must refer our readers to the coming-on of time, begging them not to abandon us, till they shall have given us a fair trial, and some reasonable taste of our quality. Of course they will readily understand that a considerable space of time will be required for getting our hand in, and acquiring the use of our editorial tools. He who is forthwith at home in a *new chair,* it may be fairly presumed is not altogether fitted for any; for to have a real home-feeling and home-power in any one place, a man must needs be a stranger in most other places."

MR. HUDSON enters upon his new duties, with the press, both secular and religious, much prepossessed in his favor. His fine literary acquirements and critical acumen, are recognized by intelligent people throughout the country. The frankness and fairness that pervade his salutatory, give good reason to hope that in his hands the *Churchman* will be ably and successfully conducted.

The following is from the *Canadian Churchman:*

THE NEW-YORK CHURCHMAN.—A change has taken place in the editorship of this able and excellent journal. The Rev Dr. Walton has vacated the chair in favor of the Rev H. N. Hudson, who professes his determination that the *Churchman* 'shall be held true and firm to its old principles.' In his introductory article he well remarks:

"In times past, this paper has stood fast to the united service of the Gospel and the Church, whose interests we can scarce conceive of otherwise than as being forever one and inseparable. Here we can well afford to stand on the profound and comprehensive doctrine of Coleridge, that "a Christianity, without a Church exercising spiritual authority, is vanity and dissolution." Which manifestly infers that the Church is to be regarded as an *institution,* and not merely as a *theory*—and in virtue of that quality, her claim is not only to the assent of our minds, but, which is of far deeper consequence, to the loving, trustful, honest allegiance of our hearts. And, surely, every thoughtful man may well perceive how the sacred and saving doctrine of Christ to have its proper virtue and efficacy, had need to be built and organized into institutions, instead of being left in the form of mere propositions. Propositions alone could indeed give it to us as matter of science, and to the ends of speculative and sentimental exercise; but it is for institutions, for the Body wherein it has "a local habitation and a name," to instruct and discipline it in our lives and characters, and incorporate it with the very substance of our spiritual being.

Such, then, is our conception of the matter in hand. So that, touching the united service of the Gospel and the Church, we would say with all our might, 'What God hath joined together let not man put asunder.'

Whilst evoking for Mr. Hudson every success in his new and arduous field of duty, and praying that his labors may be blessed to the edification of Christ's Church militant here upon earth, we must express our regret that Dr. Walton has withdrawn himself from the post which he has so long and so ably maintained. When we say that under his curatorship the *Churchman* suffered no deterioration of usefulness or character, we can add nothing higher in the way of eulogy. Never truckling to *expediency,* that moral ulcer-spot of our day and generation, he has from first to last advocated firmly, fearlessly, and consistently, the Catholic principles which he professed. To use the words of the *Banner of the Cross,* "we sincerely wish our brother all prosperity and happiness; a wish more likely to be realized by one who is happily delivered from the cares and trials of an Editor's experience."

Such testimonies of respect for Mr. Hudson, and confidence in his abilities, cannot be otherwise than most gratifying both to him and our readers. We therefore deem no apology due for the insertion of the above extracts.

We are also in the constant receipt of private letters, breathing the same spirit. From one addressed to the Editor officially, and therefore opened at the office, we take the liberty of making the following extract:

"It really gave me great pleasure to learn, as I did only a day or two since, that you were, at last, seated where I have long wished you to be, in the Editorial Chair of the *Churchman.* * * * * I shall now read its pages with new zest, feeling confident that, under your management, it will be conducted with high ability, and manly firmness towards all parties; that it will unflinchingly maintain the principles of sound churchmanship, while it aims to promote a true christian zeal and devotion."

A GOOD EXAMPLE *to Churchmen who profess to disapprove of Congregationalism, and Amalgamation Societies.* From a New York Daily Paper:

LIBERAL BENEFACTIONS.—The Church of the Puritans (Dr. Cheever's) recently contributed nearly $1,500 to the American Tract Society in a plate collection; and the amount has since been considerably increased by voluntary offerings. A gentleman in this city handed a check for $1,000 to one of the officers of the Society, unsolicited, as an expression of interest in its beneficent enterprises, and of gratitude for worldly prosperity. Another citizen sent the Treasurer, a donation of $600 anonymously, and a lady gave a check for $250 to aid in liquidating the Society's debt. There is more than one occasion for multiplying these instances of Christian liberality, if the present scale of operations is to be sustained, and the necessary expansion attempted.

Foreign Intelligence.

CHURCH OF LITTLE GIDDING.—The Church of Little Gidding, Hunts, the residence of Nicholas Ferrar, is now in process of restoration. It is well known that Nicholas Ferrar was instrumental in restoring to this church the tithes, which had been alienated, and the holy services, which had been for some time discontinued within its walls. He himself served it as deacon, and the perpetual round of prayer and praise was sustained by his family and dependents, who formed a kind of religious society, which exhibited a striking example of personal holiness and ecclesiastical order in a melancholy age. It does not appear that externally the edifice, even in Nicholas Ferrar's time, had much architectural pretension; in the next century it was altered for the worse, and has now fallen into bad repair. The proprietor of the soil has undertaken, at his sole expense, the entire restoration of the fabric of the nave. The Jacobean style is to be preserved, as tending to connect more closely the present building with the time of Ferrar; the chancel, of course, will be made to correspond architecturally with the nave. All the genuine relics of Nicholas Ferrar will be preserved, such as the brazen font, the eagle, the ten commandments engraved on brass, &c. But if the church is to be in its internal arrangements and decoration a fitting memorial of the piety and devotion of the Ferrar family, larger funds will be required than either the rector or the immediate neighborhood can supply. It has been suggested that an appeal should be made to churchmen throughout the country for aid in the work of beautifying the Church of Nicholas Ferrar.—*Guardian.*

THE CATHEDRAL COMMISSION.—That, in the main, sound ecclesiastical principles will prevail, may be augured from the names placed on this commission. The two Archbishops appear, as a matter of course; no great deal, certainly, can be hoped from them in the way of sound churchmanship; the Marquis of Blandford has, to some extent, earned his right to be a commissioner, from his well-meant, but, as we said, ill-conceived measure, brought forward last session, for the extension of the Church. Lord Harrowby is favorably known as a promoter of education, and though sympathizing with a lower standard in Church matters than we admire, has yet held himself so nobly in the advocacy of his views, as to have escaped that miserable platform-itch by which Lord Shaftesbury has damaged himself so sadly. The two Bishops, viz., of London and Oxford, are beyond exception. Sir John Dodson, Sir John Patteson, and Sir W. Page Wood, will each, in his way, contribute an accurate legal estimate of the old statutes and recent modifications, which in such a work is of inestimable value. Dr. Hook and Dr. Wordsworth are both eminent in their vocation, and have done good service in their respective stations. A more perfect Parish Priest than the one, or a better exemplification of a good Canon than the other, is not to be found. They would grace any commission; and will, we trust, in due course, grace the episcopal bench also. The remaining two, Mr. Jackson of St. James's, and Mr. Selwyn, are well known for their moderation, ability, and zeal.—Composed of such men, we may hope that the commission will bring to light the best possible suggestions for the amendment of our cathedral establishments, and the restoration of all those grand designs contemplated in their foundation.—*Post.*

BAMPTON LECTURES.—The Bampton Lectures for this year make their appearance in a remarkably well printed volume. In other respects they are not remarkable. The Natural History of Infidelity and superstition, the subject selected by Mr. Riddle, leads to a series of those assaults upon "Papal Rome," and upon "the impotent attempts of those who breathe the spirit of Rome without possessing her power," such as we have often read before, and shall often read again, with a wondering feeling as to the supposed objects or profitableness of them. Mr. Riddle must know, as well as we could tell him, that the High Churchmen of the English Church utterly repudiate the principles and conclusions which he assumes and asserts (for he nowhere proves) them to hold. They dislike priestcraft and the rest of it as much as he can. The question always is, what is priestcraft in a particular case, and the general declamations of Mr. Riddle afford no practical help in the matter. The volume is not marked by any peculiar force, learning, or felicity of style.—*Guardian.*

AN APOSTOLIC BISHOP.—The Bishop of Sydney, Dr. Broughton, reached Southampton in the Royal Mail steamer *La Plata,* on Nov. 18. But the yellow fever had broken out on board during the voyage; and passengers were not permitted to land until after a favorable report of the state of the crew had been made by the medical officers. The correspondent of the *Times* makes the following statement:

"Pratique having been given to *La Plata,* about noon on Saturday, Nov. 20, the vessel hauled down the quarantine flag, got under weigh, and steamed out into open water, where the ceremony of committing to the deep the bodies of two unfortunate men who had died, was performed with due solemnity; the funeral duties being impressively performed by the *Bishop of Sydney* in person. After this, *La Plata* headed towards Southampton, and entered the docks about 4 o'clock. the passengers' baggage being immediately landed and cleared by the customs and dock authorities. The cargo and bullion will be discharged on Monday.

It is worthy of special remark, that although the bulk of the passengers landed on Friday, so soon as permission was communicated to them, the Bishop of Sydney, who was also a passenger, refused to leave the ship until the unfortunate invalids on board had either recovered or should be removed to more suitable quarters on shore. The venerable prelate was most assiduous in his attentions to the sick on board, continually visiting them in their affliction, and administering the spiritual consolations of religion at all times throughout the voyage. The Bishop also attended Captain Allen in his last moments, and performed the last offices of religion to most of those who fell victims to the yellow fever on the voyage, thus winning the admiration and esteem of all on board.

Mr. Wiblin, the quarantine officer of the port, was detained on the *Plata* from Thursday morning to Friday night, and was most unremitting in his exertions for the welfare of the numerous invalids, alleviating the sufferings and attending to the wants of the unfortunate men who lay ill on board."—*Colonial Church Chronicle.*

ORDINATION OF A CLERGYMAN FOR PITCAIRN'S ISLAND.—An ordination was held on *Sunday morning,* at the parish church, Islington, by the Bishop of Sierre Leone, when Mr. Paley, a missionary of the Church Missionary Society, for Western Africa, and Mr. George Nobbs, of Pitcairn's Island, were admitted to the order of Deacons. The occasion was one of peculiar interest, and a number of the clergy and laity of the parish were present. An ordination in this country by a colonial Bishop is, we believe, without precedent. Mr. Paley is grandson of the eminent Archdeacon Paley, and a graduate of the University of Cambridge. From the notice of Mr. Nobbs in last week's *St. James' Chronicle,* it will be remembered, that he has resided on Pitcairn's Island for 28 years, during a large portion of which time he has acted in the capacity of lay-pastor. It is understood that his ordination by the Bishop of Sierre Leone, was at the special request of the Bishop of London. The candidates were presented to the Bishop by the Rev'd Henry Venn, secretary of the Church Missionary Society. Mr. Nobbs will probably be ordained Priest in December, and will then return to the scene of his labors.—*English Paper.*

DIOCESE OF TASMANIA.—A conference of lay delegates, at Hobart Town, was held on June 30, at the request of the Bishop of *Tasmania.* The object of the meeting was to elicit an expression of opinion touching the petition lately sent to England by the Bishop and Clergy, asking for the establishment of a Church Constitution in Australasia. Twenty-nine parishes (out of sixty) sent representatives to the Conference: and these, by a majority of 19 to eight, declined to adopt the petition of the Clergy, and agreed to certain resolutions and addresses of a controversial rather than a practical character, and expressed with more show of energy than of reason. Still we are glad to see the Laity, as a body, beginning to take part in the affairs of the Church. Their activity will survive when their prejudices are extinguished. We have chronicled elsewhere the arrival of the Bishop of *Sydney* in England.—*Colonial Church Chronicle.*

LIFE ASSURANCE.—A new feature has been introduced in the system of Life Insurance, by the establishment of the "English and Irish Church and University Assurance Society," in connection with, and promoted by the directors of the Friend of the Clergy Society. The great distinctive feature of the establishment referred to is, that it will permit policies to be *transferred* from one life to another. It will also unite in one policy the advantages of life and fidelity assurance, provides provision for old age, or from incapacity, from accident, or disease, and divides 60 per cent. of the profits amongst the assured at the end of each five years."—*John Bull.*

POPERY ABROAD.—*Another Mediator.*—The Pope has passed a decree of "Beatification of the venerable servant of God, F. Paul of the Cross, professed Priest and founder of the congregation of Discalced Clerks of the Most Holy Ghost and Passion of our Lord Jesus Christ." The decree authorizes the exposition of his body and relics for the public veneration of the faithful, and the recitation of his office and Mass at his yearly festival."

CONVERSIONS FROM POPERY.—Early in the present year, the Rev R. Bickersteth, rector of St. Giles'-in-the-Fields, established a class for inquiring Papists, which up to the present time has been the means of leading upwards of thirty persons publicly to abjure the errors of Romanism. Two of them have been put in training for Scripture readers, one of them for Ireland.

From the Christian Witness.

Church in Texas.

We have received the following interesting account of the state of religion in Mexico and Texas, from the Rev. William Passmore, Missionary at Brownsville, Texas.

DEAR MR. EDITOR:

According to your suggestion, I proceed to write off the substance of the remarks made by me at the Missionary meeting held in St. Paul's church, last evening. You will oblige me by requesting church papers everywhere to copy in full.

As I then stated, it is impossible rightly to understand what has already been done for Christ, by the Church in Texas, without first being informed of the state in which the people of that region were before the Church was sent among them. But that being known it will be easy to see exactly what has been done already, and what *remains* to be done.

As all are aware, Christianity was introduced into Mexico by the Spaniards, after the conquest of the country by Cortez. But it was Christianity corrupted, as it then was in Spain. But even this corrupted Christianity was not established unchanged. On the contrary, it was worked in with the heathenism of the Aztecs. Heathen ceremonies still exist on the *frontier,* and, (as I have been informed) into the very *heart* of Mexico. The people received Christianity as an *improvement* upon their old religion, and not as a new and superseding religion. The influence of such a mixture could not have been without great effect in forming the national character. It has fostered the most formal kind of service to God, and the most abject servitude of the spirit to man.

Such was the *original* of the religion of modern Mexico. But even this has been waxing *worse and worse.*

The Mexican Church has been left to itself for years, and to leave Mexico to itself is to leave it to putrify. So it has been. The Pope once had control in Mexico. But for years he has not. After Mexico had thrown off its allegiance to the Spanish sovereigns, it seized upon church property to a large amount. The Pope was so incensed at this, that he separated Mexico from a participation in the favors which he extended to churches of other countries that owned his supremacy. This was done *in terrorem,* to make Mexico (as a state) disavow its act and make reparation. But Mexico was too deeply in the mire to meet the Pope's demand, and therefore it neglected to comply with the condition of release. As time went on the people of Mexico *forgot (apparently)* that there was a Pope. And so the matter stood. Recently the Pope has sent a nuncio or legate to Mexico, to try to bring about a reconciliation. But (as I have heard) his emissary has effected nothing. In the meanwhile the Mexican church, left to Mexican government entirely—and that government irresponsible—has been becoming loathsome. It is loathsome, now. God grant that it may become better! Such was the state of things in *Texas,* also, before it became independent. On its declaration of independence, the power of the Mexican church was overthrown in Texas—and the people (as is always the case) went to the other extreme. They disregarded religion altogether. In a word they were *infidels.* The immigration that then began to pour into Texas, did not help to improve the people. It was mainly composed of refugees from justice in the United States, and who went to the republic of Texas, because they would there be out of the reach of the laws of the United States. Texas was then in a deplorable state. It is true that a couple of missionaries of our Church went out there, and succeeded in collecting congregations in Houston and Galveston, and so planted the *seed* of something better. But until after the war of the United States and Mexico, Texas might have been called *an infidel country.* Not that there were no Christians *scattered here* and there *throughout the* country, but that their influence, as Christians, was inappreciable in the country.

Since the war with Mexico, however, there has been a mighty change going on. The population has been growing prodigiously. The annexation of Texas to the Union, extended the laws of the United States over the country. Protection of life and property being secured, the fertile prairies and the genial climate drew multitudes from every state in the Union, and from foreign countries, who went out there to till the soil and raise their flocks and herds. They were people of industry and enterprise, and they were people of *character.* Such people, in such numbers as they came, soon gave character to the state. Sixty thousand people (it is estimated) came to Texas year before last. Last year over one hundred thousand were said to have come. This year, the unprecedentedly large crop offers such encouragement to settlers, that it is thought that the immigration will be much larger than ever. And the Church has not been idle. Of the many who came, many were Church people. In many places, where towns have sprung up, the church people have organized themselves into congregations. There are now about fifteen congregations, and at least as many more places where congregations could be organized, if they could have the services of a clergyman. There are now *ten* clergymen in Texas, and a Bishop-elect to unite and lead us. Considering all things, the church in Texas is *strong for its years.* It is however, still in its infancy, and therefore it stills needs the fostering care of the strong and able. It has already done much to turn back the tide of evil that had overwhelmed the land, and it is now sowing the good seed on the rich alluvial of the spiritual soil. It has a claim upon the prayers and the benefactions of those to whom God has given the means of sustaining her in her present need.

But, I come now to speak of my own station at Brownsville. I will show what has been done there already, and what is still to be done, if Church people who are able to help us, will do to us as they would that others should do to them in like case.

One year ago, in June last, I went to Brownsville. No clergyman of the Church had ever been there before. I found four communicants in Brownsville, and two at Point Isabel, thirty miles off. I could hear of none others. But we rented a room, and fitted it up as a chapel. The zeal manifested was most commendable. The rent was $276 per annum, and the fitting up cost about $300. Besides this the congregation bought a melodeon for $75. It was a good beginning for so new and distant a station. But it was intended to build a church also. The promises authorized us to expect that we should have one within a year. The congregation grew steadily in numbers and increased their benefactions. But a sudden blow came which struck us all down. Carabajal proclaimed a revolution on the Rio Grande. He reduced the tariff, and a large amount of goods was shipped into Camergo. The aggregate was several hundred thousand dollars worth. Carabajal then moved down upon Matamoras where the old-government General (Avalos) had fortified himself. Avalos had before this proclaimed military law, and by virtue of his post as General, had reduced the tariff at Matamoras. He did this that Carabajal might not secure all the money and supporters, which were ready to enter into Mexico. The merchants in Brownsville then transported all the goods that were left in their stores, and in the custom house at Point Isabel, into Matamoras. They had hardly done so before Carabajal and his forces appeared in front of fort Paredes, and drove the garrison into Matamoras. They then invested the town, and for ten days we heard the cannon and musketry booming and rattling day and night. On two different nights the city of Matamoras was set on fire. Part of our merchants' goods were used to make barricades in the streets. They were cut with cannon balls, and destroyed in different ways. The rest were burned in the Custom house and in the private store-houses in which they had been deposited. But the revolutionists were repulsed and driven over to our side of the river. The government troops then retook Camergo, and seized and confiscated the goods that had been imported there. Thus by conflagration and confiscation our people lost their property. One gentleman's loss was estimated at from sixty-five to seventy-five thousand dollars. Another's at forty thousand. And all lost large sums. This completely prostrated us. The ability to build a church was gone. The rent of our little chapel even has become a heavy burden. And yet the congregation has been growing steadily. At Brownsville, eighteen have been added to the communion. At Point Isabel, five have been added, and lastly we have added *from Mexico.* In all, twenty-five have been added to the communion during the past year and three months. The gross increase then (supposing that none had removed) would be from six to thirty-one.

Imperfect in original

This would be a fair increase even in settled times and in a settled country. But considering our circumstances, I think it is very encouraging. Five adults and twenty children have also been baptized. But this is even more encouraging when we see how other congregations have succeeded there. When I went there the Roman Catholics had a church and two priests. Their church was empty and their priests gone when I left Brownsville. When I went there the Presbyterians had about twenty communicants and a good congregation—when I left they had six communicants and hardly any congregation. When I went there the Methodists and Baptists had each a minister and congregation, but their ministers have left and their congregations have dispersed. The Church alone has gained ground. The disasters having affected all, the Church has done *well*. And oh, shall she now be left to mourn over the death of sympathy in the Church at large—when God has thus shown his tokens of favor, and when the sphere of duty is already so wide, and constantly *widening*?

Already there are five thousand people in Brownsville, and few indeed of all these are walking in the narrow way. The many are going the broad road that leads to destruction. Shall the Church be taken from them now that they are just beginning to "*Hear*" her? Forbid it, oh Almighty God! But this is not all the Church has to do here. She has (through Brownsville) to send her influence to all the valley of the Rio Grande. The trade and commerce of the great valley passes to and fro through Brownsville; and the influence of Brownsville is felt in every part of it. Brownsville exerts an influence greater than that of any dozen of the largest places in Northern Mexico put together. More than two million of people are thus to be reached (directly or indirectly) through the mission at Brownsville. How important that such a station should be sustained and strengthened! But, even *Northern* Mexico, great as it is, is not all that will be influenced. *All* of Mexico will feel the influence, and *will be moved by the influence!* Already the influence of Brownsville, procured a clause in Carabajal's pronunciamento, to the effect that there should be religious toleration in Mexico, if he were successful. He was *not* successful. But yet *that clause* will be successful. The downtrodden and oppressed Mexicans *need* relief. They *know* now how relief is to be obtained. They must get rid of the tyranny of their military and ecclesiastical despots, and they will do it sooner or later. It is *well* that they should. They are now *infidel*, or *semi-infidel*, and will swear upon the cross and Bible to any lie that their prompter can frame for them. The longer things remain as they are, the worse will be the state of religion when the crash comes. But already the vast structure of the Mexican Church is tottering to its fall. It must go down, and that soon.

When I left, the sounds of its ruin were heard in the distance. On the steam-ship on which I crossed from the Brazos de Santiago to New Orleans, one of my communicants, a gentleman residing in Matamoras, informed me that he had just heard before leaving Matamoras, that the legislature of Tamaulipas had proclaimed religious liberty. For myself, I doubt the truth of the report, for I think that it is premature. But such a rumor could not have been started in a city in the same state in which the Legislature holds its sessions, unless a strong party were earnest and active to procure its passage. And, suffering as the Mexicans do, under the burdens imposed upon them, that party will strengthen. In a little while it will have its own way.

While then the Church cannot now be sent into Mexico to use her influence for good, surely it should be kept *as near as possible*.

The light can shine into Mexico, for it does so already. And then when Mexico is thrown open, the Church will be there to gather up such fragments as might otherwise be lost.

I therefore put in *a claim* upon the Church at large, in behalf of the Church at Brownsville. I say plainly that it is *the duty* of Church people in this Union to provide *walls and a roof*, to guard and shelter their brethren, now suffering temporal loss and spiritual hunger in that far southern post. They are three hundred miles in advance of any other congregation. It will be a fearful thing to have to answer for, if they are cut off through the neglect of their brethren to succor them.

I commend the case to the Christian sympathy of churchmen everywhere. This is no time for party strife to make delay. Those who *can* give must be up and doing, and that too, very quickly, or they will be too late. For the sake of poor Mexico, and for the safety of those who can give, I hope that this call will be properly responded to.

Communications.

For the Churchman.

Qualifications for the Lord's Supper.

In entering on this subject, we are met by two opposite errors. One places the proper qualifications too high, regarding due preparation as beyond the reach of ordinary christians, and requiring all the time that can be given by those only who are not necessarily occupied with worldly concerns, or are endued with a much more than ordinary elevation of spiritual attainment. The other regards the sacred rite too lightly, endangering a careless and irreverent approach to it.

On this, as on all moral subjects, the truth lies between two extremes of error. To that happy medium the christian may attain by a faithful and prayerful examination of what Holy Scripture teaches on the subject.

To many minds a very serious difficulty is presented in St. Paul's saying, in reference to this sacrament, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

The term 'unworthily' should be understood with a reference to the general principles which characterize the gospel system. It is one of its gracious and glorious distinctions, that it provides a remedy for the unworthiness of those who render sincere services, in the all-sufficient vicarious merit of the Mediator. Through this, acceptableness is imparted, and reward promised, to what, in itself, is utterly unworthy of the divine regard. According, therefore, to the merciful principles of the gospel, the worthiness of men and their services does not imply inherent merit, but a gracious dispensation, whereby the merit of Christ's atonement is imparted to faithful christians, and their good works wrought in faith. Sincerity, humble, true, and disinterested, springing from, and governed by, genuine faith in that atonement, and leading to the unreserved devotion of their moral powers to the holiness and virtue of the gospel, has imparted to it, of God's mere mercy through Christ, the privilege of having the devotion and obedience thence resulting graciously regarded as worthily offered. What the Apostle means, then, by 'unworthily', cannot be that demerit which the frailty of our nature renders unavoidable, but a want of that faith, manifesting its reality by sincere devotion, on condition of which the merit of the Redeemer's sacrifice will remedy the unworthiness of men and their services, and thus be allowed and accepted in the stead of their merits.

The term "damnation" here used by St. Paul, is more properly rendered, in the marginal reading, "judgment;" and has not, in the original, the strong and horrifying sense now generally attached to the former word. In the connection in which it here stands, it has an evident primary reference to temporal judgments consequent on peculiar abuses of the Eucharist by those to whom he was writing. They connected the Lord's Supper with other festival celebrations, originally well designed and profitable as Christian love feasts, but then degraded into occasions of excess and intemperance. The loss of health, and premature death, hence resulting, appear to have been especially in the Apostle's mind: "For this cause many are weak and sickly among you, and many sleep."

Cut whatever, might have been St. Paul's primary meaning in this particular place, it would be taking a very false view of Scripture teaching respecting the Lord's Supper, and man's duty in regard to it, not to be seriously impressed with a sense of the sinfulness and spiritual danger of a careless and unmeet reception of it. It is especially true of this, as it is, in general, of all the outward acts and exercises of religion, that attention to them without the proper principles, dispositions, and affections, and otherwise than as a part of a uniformly devout and Christian life, so far from rendering service to God, dishonors Him, and cannot but draw down His displeasure, and His punishment of such insincerity and hypocrisy. But surely to those who are blessed with the gospel's calls, instructions, warnings, and encouragements, this can be no excuse for the neglect of those duties.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Which, then, is the reasonable, safe, and proper course: To remove the impediments to acceptable prayer? or altogether omit that great and imperative duty, lest it should be abomination?

"This people, honoreth Me with their lips; but their heart is far from Me. Howbeit in vain do they worship Me." Which, then, is the reasonable, safe, and proper course: To restore the heart to God, that the service of the lips may be acceptable? or entirely to withhold this service, lest it should be "in vain?"

"It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." "If any man draw back, My soul shall have no pleasure in him." Which, then, is the reasonable, safe, and proper course: To strive to know the way of righteousness, and persevere therein? or to omit the means of attaining to that saving knowledge, lest the depravity of nature should prevail, and the soul turn from the holy commandment, and incur the tremendous guilt of drawing back unto perdition?

"Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord" Which, then, is the reasonable, safe, and proper course: To prepare, by God's grace, for worthily, that is acceptably, eating that bread and drinking that cup—for acceptably obeying a positive and binding law of God—for acceptably doing that, except a man do which, our Divine Master declares he hath no life in him? or entirely to neglect so great a duty, for fear of incurring the guilt of performing it unworthily?

The principle that would lead to this conclusion, would erase from the christian's practice all the exercises of his religion, and lead Him to live without God in the world, to neglect His worship, and cast off all warranted hope of His mercy.

The Holy Communion was not ordained for beings superior to man; but for fallen man himself; for man in every state and relation in which he can live honestly, virtuously, and piously; for the same men to whom all other religious duties are prescribed. Nor is a proper frame of mind for the performance of any of them less than a proper one for that.

The Scriptures rightly adopt strong language when speaking of the danger of abusing the external services of religion, because, from the depravity of man, they are peculiarly liable to abuse. There is no error into which men are more prone to fall, than trusting to outward observances as a substitute for those inward affections and dispositions which are so little welcome to the carnal mind. It is therefore right, wise, and good, that those observances, absolutely necessary for the due maintenance of spiritual religion, should be strongly guarded against such abuse This is done by insisting, with peculiar force, on the necessary qualifications for attending to them, and the danger of neglecting those qualifications. The object of Holy Scripture herein, however, is only to strike terror into the hardened, the hypocrite, and the dissembler; but by no means to deter the humble, the penitent, and the sincere. These are the weary and heavy laden, whom Jesus calls unto Him to receive rest; "the poor in spirit," whose "is the kingdom of God;" the sick, of whom He declares that He is the Physician; the little flock, who are encouraged not to fear, for it is their Father's good pleasure to give them the kingdom. Their very trembling is pleasing in the sight of God. Their very anxiety is the work of the Blessed Spirit. Their very unworthiness gives them an interest in the Redeemer's merits. It is for them that the consoling, refreshing, and strengthening means of grace are provided. It is for them that the table of the Lord is spread, and the invitation to the feast promulged.

If the Eucharist, or any other rite, was ordained for perfect beings—for those who are strictly worthy—it would not have been committed to the Church militant: no, nor to the Church triumphant. The very heavens, which are unclean in the sight of God, are unworthy of it: the very angels, whom He charges with folly, are unworthy of it.

God knoweth whereof we are made; He considereth that we are but dust; and requires of us nothing but what He will enable us, by His grace, faithfully and acceptably to perform. It is altogether our own fault if we fail in christian duty. God wills that we all perform it, and gives to all ability to perform it; and we resist His will, and refuse to profit by His gift, if we perform it not.

There is not only no reason to suppose the Eucharist an exception to this general and just procedure of God's providence and grace; but the supposition would argue a presumptuous and unwarrantable suspicion of His justice, wisdom, and goodness. We certainly may be, and as we value our eternal interests it is our bounden duty to be, meet partakers of those holy mysteries.

Instead, then, of excusing himself by charging God with requiring performances beyond ordinary reach, the sincere christian will seek to know the Scripture requisitions for eating and drinking worthily at the holy table, nothing doubting that God has given him ability to comply with them, and humbly resolving, in the true faith of Christ, and entire dependence on His grace, *thus* to come before the Lord, and bow Himself before the High God.

Our Saviour declared at the institution of His Supper, that it was thenceforward to be celebrated in remembrance of Him—in commemoration of that sacrifice of Himself for the life of the world, for which He then sanctified or dedicated His body and blood under the symbols of bread and wine. St. Paul declares that as often as we eat that bread and drink that cup, we do show—exhibit, renew, celebrate—the Lord's death.

Outward acts and exercises of religion are prescribed in Scripture, not merely on their own account, but with a principal reference to the spiritual efficacy divinely attached to them; the great principles and doctrines embodied in them; the proper dispositions and affections for their performance; and the moral influence which, by their impressive solemnity, they may produce.

When Christ orders that the Holy Supper should be celebrated in remembrance of Him, and St. Paul calls it a showing of the Lord's death, there are clearly required, in the celebration of it, those principles, affections, and dispositions, which naturally flow from sincere and grateful remembrance of Christ giving Himself unto death as a sacrifice and atonement for us. These are, evidently, repentance for the sins which caused our Saviour's sufferings and death; firm resolution to forsake them, and to lead a new life; lively faith in the reality, the all-sufficient merit, and the all-powerful efficacy, of the sacrifice which we commemorate; sincere gratitude for the inestimable love which it manifested; and an earnest desire and endeavor to be humble imitators of that love, by all the excellent duties and affections of charity to our fellow men.

These are the dispositions which a sincere desire duly to celebrate our Saviour's dying love naturally produces. Humbly, and in true faith, praying to God for grace to have these dispositions, and cherishing them by exercises of holy meditation and devotion, we should approach the Lord's Supper, nothing doubting that, through the merits of our Advocate with the Father, we shall be mercifully accepted as meet partakers.

Such principles, affections, and dispositions, are, with her characteristic conformity to Holy Scripture, set forth by the Church in her catechetical instruction respecting "what is required of those who come to the Lord's Supper"—that they "examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

What is there here that is not within the reach of every christian who will avail himself of the proffered aids of divine grace? What is there that is not essential to the merest consistency of christian character? What single principle, disposition, or affection is there, without which any service can be regarded as acceptable to God, or any hope of His mercy be reasonably entertained? Can it be without repentance? without sincere and steadfast purpose of obedience? without faith? without charity? Will the christian content himself with living destitute of these, when to be without them is to be without God's favor both here and hereafter? Will he content himself with coldly pleading the want of them as an excuse for neglect of duty? plead one sin in justification of another?

Or will the christian presume to eat of that bread and drink of that cup, without most seriously, and searchingly, and prayerfully, examining himself, *whether* he does—and having reasonable *hope that he does*—possess the proper qualifications; whether he is indeed sincere in making so open and solemn a profession of attachment to the cause, and loving fidelity to the service, of Christ; and whether he is willing, and earnestly desirous, and cordially striving, in renunciation of the world, the flesh, and the devil, to devote himself truly to that Saviour, of the privileges of Whose people he thus ventures to partake? Will he presume, through neglect or carelessness, through love of the world—its principles, its pursuits, its pleasures, its vices—to eat and drink unworthily? to be guilty of the body and blood of the Lord? to risk the peculiar vengeance which will pursue the insincere and the hypocritical?

Let not my beloved readers rank themselves with either of these classes of offenders; but choose the safe and only safe path of applying, in true faith, humility, and sincerity, to the means provided for their being meet partakers of those holy mysteries. In pious reading, meditation, self-examination, and private prayer, conducted under pastoral counsel, and in constant and devout attendance on the services and instructions of the Church; let them seek the guidance and aid of the Holy Spirit. His grace will not be refused. With lively trust and hope, they may take that holy sacrament whenever opportunity offers. The body of our Lord Jesus Christ which was given for them, and His blood which was shed for them, will cement the union between them and that Blessed Saviour, and fill them with the fulness of its grace and joy and consolation here, and preserve their bodies and souls unto everlasting life hereafter. B. T. O.

For the Churchman.

The Church is no Confederation.

Episcopatus unus est. . . . Ecclesia quoque una est (*Continued.*) St. Cyprian.

Then, what with right and what with wrong—such were the actual condition and relations and such the way of working of the English Church when ours was in it: the Church did, quietly, as she was bid to do, and said as she was bid to say, in these and the like other matters, in virtue of a contract, understood; and thus too, did the mutual consent of parties make up what might be wanting in such a case as that of colonies where there was no establishment,* and therefore was no contract to be understood: and thus the fastening of all the colonies upon the diocese of London, and the assignment of a diocesan to them, was by authority abundant. Indeed no little number of our clergy assumed, gratuitously, the conditions of a fancied contract, understood, having a dim and dusty theory, laid up in dusty minds by which (so ran traditional assumption,) the rank and rights of an establishment were assured to the king's Church, or the true Church, as the respective phraseology of different parties went, according to the enlightenment of their orthodoxy—assuring rank and rights in every corner of his Majesty's dominions. The Bishop's hold upon his far off people, although confirmed by his sole power of ordination and farther strengthened by the power of licensing and withdrawing license,† was still both weak and slow in working.

While things were so, the revolution came; and though the Church upon this continent, with doors and windows shut and barred, kept out its fury while it lasted, she could not, when the storm was done, deny the field, laid waste and fences broken down, or fail, except to her own loss, or ruin, even, to repair the damage. Now, since, up to the revolution, the system, of God's holy Church existed here, though at a disadvantage; and since the setting of the seat and regulation of the bounds of jurisdiction was by a recognized and legitimated, though a secular authority; and since the revolution did, unquestionably change both the relations and condition of the Church, what was the change so made?

The revolution surely was but secular: the king of England recognized the independence of his colonies, but the great King of Heaven had not acknowledged the independence of the subjects of His Kingdom: they had not gained or sought a revolution in their government. The revolution touched the Church, only in secular relations: these it abolished. In cutting off the sovereignty of the English king from these United States, it had deprived the churchmen here of what was more than the high object of their fervent loyalty; of one who had a double claim upon their reverence (like some grand Lama of Thibet or Russian Czar); it had cut, downright and across, their warm, familiar, sacred habits of political attachment; cut off their poor-relation's-claim on a rich, powerful "establishment;" cut off, in fine, their caste; and, by divine compensation, had given them a gain in every loss, though most of them were not so understood at once: all these, in fact—though not all saw it then—were incidental, secular relations. The loss of every one of them was gain: for not one thing of all but had obscured the sacred spiritual character of Christ's unworldly kingdom. There had been lost with them (forever—God so grant!) the sovereign's headship and the state's establishment; and, with them, secular hindrance or prevention of action and deliberation in the Church, and secular control of discipline and doctrine; with barbarous and heathen penalties and "premunire," learned from pagan-papal Romary.

How could the revolution touch the Church? It could not, certainly destroy its constitution, efface the creeds, or cancel vows of ordination or the baptismal covenant, or vows and obligations solemnly renewed, by sacrament, in the Lord's Supper. It could not touch the solemn order of her ritual; the exercise of her accustomed discipline; the use of law; subordination of her members to the ministry set "over them in the Lord:" not one of these. Could it affect subordination of the clergy and the people to their Bishop? This even it could only touch as far as it was of a secular authority or character: not in its spiritual and sacred character, as of God. He that can think, but understandingly, will soon assure himself, that there is no intrinsic reason in the case, why severing of political allegiance, should sunder spiritual bonds: why independence of the king should make, of consequence, an insubordination to a Bishop, subject of that king. Reasons of state—and good and wise ones—there are plenty: for as the world's experience has shown, and as it cries aloud, to-day, from every country of which Rome is spiritual head, it is not safe that citizens of any land should pay or owe allegiance, in spiritual things or temporal, to a foreign power. It was incumbent on the churchmen of America to seek, at once when "independence" was established, to make the Church within their country, a perfect branch of the Church Catholic, with means for the supply of its own needs: but, that the civil revolution should destroy, of course, a spiritual tie—! it might as well be said that it abolished private debts to private Englishmen, or any other thing not less incongruous: a doctrine palatable to as many as were reluctant to discharge their obligations, but false as any lie, whatever.

"*As far as it was made of King's commission*," only, we have said already, the obligation to the Bishop was dissolved, of course, when the authority that made it ceased to be: but as for any inherent reason in the case why spiritual relations should be broken, ipso facto, by civil separation, there is not one. The Bishop of London, now—the Bishop of Gibraltar—other bishops—have jurisdiction within foreign countries and have used, and use it; and why not over generations countless, in any foreign place, of those (whatever were the origin of the first settlers,) who had been for ages foreign? Why not—except for local laws restraining freedom—over any number of converted subjects of a foreign power. The nature of the case supplies no reason. It is convenient—when it is possible—that it should not be so, but otherwise: it is not necessary, absolutely. In our case there was much to make continuance of the tie most easy: it was an old familiar one; the Church was still the same; and there were still the former parties on each side, and even the new persons; for the same Bishop (good old Dr. Lowth), who saw and heard the earliest muttering and flashing of the rebellion in America, overlived, for some years, its independence, and, on this side, the clergy and the people who remained were all accustomed to his oversight. How natural the custom had become, is evidently shown us in the case adduced before, of candidates from the United States seeking for ordination from him.

A Catholic Priest.

Christ church, Newark.

* I need not remind the intelligent reader that even in the two or three colonies in which the Church was *established*, this was only by a *local* government which had no more claim to nominate a Bishop, than any mayor or town council.

† A very proper power where Bishops are, themselves, and always ought to be, and always were, in the best ages, bound to take counsel and easily amenable to their superiors, the metropolitans or synods of their province.

For the Churchman.

Mr. Editor:

These are days in which we hear much said about the efficacy of the Sacraments as means, and channels of grace. Indeed we lay so much stress upon them, that the Church system has been emphatically called '*the saramental system*'. But when one looks for the effects of all this writing, talking, and preaching, really he is led to think that it is a mere matter of words. We are told that 'unless we eat the flesh of the Son of Man, and drink His blood, we have no life in us'. We are exhorted to frequent the Altar of God, and feed on joys divine. But how often does the Church give us an opportunity thus to do? Perhaps twelve, at the most fifteen, times during the year. Really if the Holy Communion is of such inestimable importance for the strengthening and refreshing of our souls, we should be permitted to receive it oftener than once a month. We read in Holy Scripture, that the early christians, 'continuing DAILY with one accord in the temple, and *breaking bread in their house*, did eat their food with gladness and singleness of heart.' *We* do not follow their example in this respect, at least. How many congregations are there in the American Church who have the weekly Eucharist? How many Colleges and Theological Seminaries? And yet we talk of sacramental grace, as though it was something which the people might freely receive. Does not the present state of the Church very much resemble the famous Memnon statues, which were fabled to send forth musical sounds; but were still inert masses of stone unable to move hand or foot? It is this system of *theory* without practice which drives so many of the sons of the Church from her fold. And until the Church awakes to a sense of her duties and powers, she will continue to lose her faithful children. For if a mother forgets her sucking child, shall we be astonished if the child forgets its mother? And now the solemn season of Advent has again returned, and we hear resounding through the arches of Sion, the awful message, 'Lo, I come.' But alas how faint the response, 'Even so, Lord Jesus, come quickly.' For we have not loved the Lord, else we would have kept His commandment, 'Do this in remembrance of Me.' In the words of the sainted Beveridge, 'I shall say no more, but that I never expect to see our Church settled upon the foundations of peace and piety until the Holy Communion is oftener celebrated and received.'

Very respectfully yours, Renklauf.

To the Editor of the Churchman;

I desire, through your paper, to call the attention of those who feel an interest in the extension of the Church to an object which is warmly commended by those who best know the real character of it.

The friends of our Church have for many years felt the importance of establishing our services at the point where our country joins the territory of Great Britain, on the east. A feeling of obligation to the Church of England, to which, under God, we are indebted for so many blessings, demands that we should here meet those those who come to us, with the services and the privileges they do so highly prize.

The city of Calais, Maine, situated upon the St. Croix river, which separates the territory of the United States from that of Great Britain, contains six thousand inhabitants; it is rapidly increasing in size, and, from its favorable position, must soon become a place of considerable importance. Many are every year drawn to this place from the Provinces and from the mother country. A large proportion of them were brought up in, and are strongly attached to, the Church of England, but unless they find our Church here, they gradually lose all interest in religious subjects, or form new ties elsewhere. In many cases they pass on into the States, but they are forever lost to our communion.

This, then, it will be seen is not a matter of mere local or diocesan importance, but one which concerns the whole American Church. Villages and towns are rapidly growing up in this part of the State. Large numbers of young men are here brought together in business: they are without the restraints of home and friends; infidelity prevails to a fearful extent; and the existence even of our Church is scarcely known. The establishment of it therefore at this extreme eastern point must be of inestimable value to the cause of the truth. Everything tends *westward*: hence the churches planted in the western part of the State have exerted little or no influence over this portion of it.

Two years ago the Rev. G. W. Durell was sent to Calais as a Missionary. A Hall was procured and a congregation of more than two hundred persons was gathered in a short time: forty have already been confirmed; there are now 55 communicants and a very large and flourishing Sunday school. Many constantly attend the services of the Church who had not for years entered a place of divine worship.

But the want of a cheap yet suitable Church is felt to be a serious obstacle in the way of further advancement; indeed, until this want is supplied, little more can be done towards the establishment of a strong or even a self-supporting Parish. The Hall which has been used as a place of worship is inconvenient and too small for the present congregation. And while there remains any doubt as to the permanence of the Church in this place, those who have the ability and the disposition to assist largely in maintaining its services, will withhold their support: but the erection of a Church will at once remove this difficulty.

There are those, particularly in the larger cities, to whom God has given both the means and a liberal christian spirit to assist every enterprise that presents the prospect of extension and certain usefulness. Such a prospect surely is afforded in the present case. D.

The Rev. Mr. Durell is now in this city for the purpose of obtaining aid in this most important work. And donations left at the Bookstore of Stanford & Swords, for this object, will be gratefully received.

New York, Dec. 20th, 1852.

THE CHURCHMAN.

NEW YORK, DEC. 25, 1852.

☞ All letters on business must be addressed, in future, to John Hecker, *Proprietor of the Churchman*. All communications and articles concerning the paper, to Rev. H. N. Hudson, *Editor of the Churchman*, as letters, *not addressed to him as* Editor, will not be opened at the office.

The absence of the Editor of the *Churchman* precludes the possibility of an immediate answer to a bitter, unprovoked, and unchristian attack made upon him and his paper in the New York *Courier and Enquirer* of Wednesday morning of this week. We speak advisedly when we say, that should Mr. Hudson, on his return, think the attack *deserving* of any notice, it will be in his power to give such a recital of facts as will satisfy reasonable and good men. We may say also, with the greatest certainty, that if he should think proper to reply, he will not so far forget the pledge he has given to the Church, and what becomes him as a Christian, as to imitate the spirit and temper of the *Courier and Enquirer*. We are happy to add that constant proofs of satisfaction with the Editor of this paper are reaching the office daily in words, in letters, and in cash.

We will add that the *Courier and Enquirer* is mistaken in his suppositions and suspicions relative to Bishop Onderdonk being the present Editor of the *Churchman*, or having the control of it.

Acting Editor of the Churchman.

A Few Thoughts for Christmas.

Christmas is a time for the human soul to warble, if ever; and many are the songs, and passages of sweetness, and thoughts dipped in beauty and tender pathos, which have been inspired by the genius of that day. For, truly, there are in the world of nature no such springs and fountains of poetry, as have been supernaturally opened for us in the Gardens of God, nor are the brightest waters of our earthly Helicons to be at all compared with "the purls flowing from the Fount of life," for power to make glad, and to make great, the heart of man. And yet how solemn that gladness! how awfully-deep, and how pensively-serene! all the soul's capacities of thought and sympathy being moved as with the breath of Eternity.

Of all the carollings and pourings-forth of heart-music in celebration of the Nativity, none, that we now recollect, have touched us more movingly than the following simple verses of Robert Southwell, a man of many virtues and many sorrows, who lived, and sung, and suffered in the reign of Queen Elizabeth:

"Behold, a silly tender Babe,
In freezing Winter night,
In homely manger trembling lies;
Alas, a piteous sight!
The inns are full, no man will yield
This little Pilgrim bed;
But forc'd He is with silly beasts,
In crib to shroud his head.
Weigh not His crib, His wooden dish,
Nor beasts that by Him feed;
Weigh not His mother's poor attire,
Nor Joseph's simple weed:
This stable is a Prince's court,
The crib His chair of state;
The beasts are parcel of His pomp,
The wooden dish His plate;
The persons in that poor attire
His royal liveries wear;
The Prince Himself is come from heaven,
This pomp is prized there
With joy approach, O, Christian wight!
Do homage to thy King;
And highly praise His humble pomp,
Which He from Heaven doth bring."

What a fulfilment was this of so many world-renowned prophecies! What a consummation of so great promises, wherein "holy men spake as they were moved by the Holy Ghost!" What a coming was this, that an angel should thereupon proclaim—"Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord!"

Yet of those whom He came to redeem there were none ready with harp or voice to hymn His advent. Even then "He came unto His own, and His own received Him not." How different would have been the story, had an earthly prince, a prince of war, been born that day! That had indeed been an occasion for songs and outpourings of individual and of national gladness; even though the object of them might be one who should cement his kingdom with the blood and tears of any or of all others, rather than with his own.

But though no other event hath ever passed or ever can pass upon earth, so fraught as this with comfort to men, yet none were at the time comforted by it. For, indeed, its treasured blessings and benedictions were hidden from mortal sight beneath the folds of infancy and helplessness, and behind the veil of virgin modesty and lowliness. Moreover, the greatness and glory of the event lay even in this—that the Holy one had divested Himself of His glory and greatness, to go on an errand of redeeming mercy and love; there being no other way that we know of for men to become the Sons of God, but that God Himself should condescend to become the Son of Man.

And was it not fitting on other grounds that the birth of a meek Prince and a gentle Saviour should be unsung, unnoticed, and unknown by men, and so far like His speech and doctrine, which distilled softly and silently as the dew? the coming of His person being thus in much the same style as that of His Kingdom, which "cometh not with observation;" and His birth into the world being, in its noiseless obscurity and unobservable stillness, a type of His birth in the hearts of His chosen. But if the glory of the event were such that men could not sing it, it was also such that angels could not keep from singing it. And besides, where could the poetry of redeeming grace be rightly set to music but in heaven? or how could the key-note of the eternal anthem be fitly struck, but by a choir of celestial singers—a choir that had learned in heaven to voice its everlasting harmonies? "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will to men."

"Such music (as 'tis said)
Before was never made,
But when of old the sons of morning sung,
While the Creator great
His constellations set,
And the well-balanced world on hinges hung;
And cast the dark foundations of the deep,
And bid the weltering waves their oozy channel keep."

But, indeed, that He by whom and for whom all things were made should thus take upon Him our nature with its saddest conditions, when the only gain He would purchase thereby was to be capable of loss and detriment for the good of others—truly in all this there was something that earth might not dare to rejoice over, but that heaven first set the example. That heavenly symphony at the Redeemer's nativity has been ever held as a pattern and precedent in His Church; both angels and men thus sympathizing and singing together in anthems appropriate to the day. And well might it be so. For His Church, throughout her length and breadth, was virtually and potentially born with Him and in Him; so that in celebrating His birth she celebrates her own.

Hence always and everywhere in the Church the nativity of our blessed Lord has been regarded as the greatest and joyfulest passage in the world's history. To hallow its annual return with solemnities of prayer and thanksgiving, with glad hosannas and hymns of sacred joy, has ever been and is the most distinguishing badge of Christians; it being evermore their liveliest instinct of devotion thus to

"Begin from first, where He encradled was
In simple cratch, wrapped in a wad of hay,
Between the toilful ox and humble ass;
And in what rags, and in how base array,
The glory of our heavenly Riches lay."

For, truly, the nativity represents the very focus and convergence of the divine mercies; it is the centre where all the promises and benedictions of God to man meet together. So that as often as this day comes round every Christian bosom may well be occupied with one delight; the face that is clouded with care or sorrow be lighted up with holy and precious memories;

"The inmost heart of man, if glad,
Partakes a livelier cheer,
And eyes, that cannot but be sad,
Let fall a brightened tear."

There is a beautiful trace of old superstition, showing how closely the virtue of this event had wound itself round the human heart, turning even the rags of our fallen nature into something rich and rare. Of course everybody remembers how it has been touched with unfading colors by the very Genius of Poetry:

"Some say, that ever 'gainst the season comes,
Wherein our Saviour's birth is celebrated,
This bird of dawning singeth all night long:
And then, they say, no spirit dares stir abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time."

But finally, besides the unspeakable comfort wrapped up in the event itself, its circumstances are such as can hardly fail to knit and twine in with the deepest and tenderest of our human sympathies and affections, insomuch that one may well be at a loss to conceive how any Christian should ever choose but commemorate it with his best services.

"Though rude winds usher thee, sweet day,
Though clouds thy face deform,
Though nature's grace be swept away
Before thy sleety storm;
E'en in thy sombrest wintry vest,
Of blessed days thou art most blest.

Nor frigid air nor gloomy morn
Shall check our jubilee;
Bright is the day when Christ was born,
No sun need shine but He;
Let roughest storms their coldest blow,
With love of Him our hearts shall glow.

Inspired with high and holy thought,
Fancy is on the wing;
It seems as to mine ear it brought
Those voices carolling;
Voices through heaven and earth that ran,
'Glory to God, good will to man!'

I see the shepherds gazing wild
At those fair spirits of light;
I see them bending o'er the Child
With that untold delight,
Which marks the face of those who view
Things but too happy to be true.

Then let winds usher thee, sweet day,
Let clouds thy face deform;
Though nature's grace be swept away,
Before thy sleety storm;
E'en in thy sombrest wintry vest,
Of blessed days thou art most blest."

Our readers, we trust, will accept the above as a mere token that we wish them all a merry Christmas.

New-Jersey Convention. (*Continued.*)

Evening Session. 4 o'clock, P. M.

Mr Halsted entered into a long and labored explanation, to show that the four Laymen were regarded as responsible for what did not rest upon their action. He disclaimed, for himself and them, all responsibility for the charges last examined by the Committee. These charges had been gotten up by the Three Bishops themselves, and the laymen disclaimed all responsibility in the premises. The laymen were not the accusers of the Bishop. They had never preferred charges against him. They had merely stated that there were rumors which, for the Bishop's sake and that of the Church, ought to be examined. The Three Bishops were the accusers, and they alone. He argued that the action of the Committee was vitiated, because it had filled a vacancy in its number. He then remarked at length on the evidence, showing that it did not prove an exclusive negative. On some of the charges there was no evidence. As to intoxication, he said that the Bishop had not been proved innocent. The day mentioned was on or about the 15th of November; but the essence of the offence did not consist in the day but in being drunk. If they could prove that the Bishop was drunk on some day in September, they would have proved the charge. He claimed that if, under that specification, they could prove that the Bishop had been intoxicated at any time within two years, the charge would be proved. He was perfectly willing to give the Bishop all credit for generosity to the poor, but he ought not to run in debt $1200 for wine, even to give away to the poor. As to the apple-jack, the Committee had not summoned Sarah and Benjamin Deacon, who were relied on to prove that charge. The gist of the charge was not in his lying on the grass under a tree, but in his drinking with Deacon to get him to endorse notes which he would not have endorsed when sober. This he *might* have done in the house, and, for aught the Committee knew, it might be proved that it was so done. It was claimed that Deacon himself denied the truth of the charge. Likely enough: who would be willing to confess that he had been drunk? He offered a substitute, which, after several "*whereases*," requested the Three Bishops to present Bishop Doane *again!* He quoted from the Opinions of Bishops DeLancey, Whittingham, and Greene, to support his positions. He declared that the action of the Committee was wholly nugatory and of no effect. If they thought the Three Bishops would regard it, they would find themselves very much mistaken.

Mr Stratton said he was not surprised to learn that the Three Bishops would not regard the action of the Committee. He understood perfectly well, however, the gentleman's disclaimer of responsibility. All legal gentlemen knew how, when a lawyer had made a false move, he was apt to throw the whole responsibility of it on the wilful obstina-

cy of his clients. This was a similar case. He was not surprised at the complete disclaimer of the responsibility for these miserable trumpery charges. Great as was the gentleman's power of self-possession and firmness of nerve, he was gratified to find that even *he* could not stand up, in this place, and make himself responsible for those charges. He did well to deny it. But it was one thing to deny, and another to get the Convention to believe the denial. He then read from the "friendly letter" of the Three Bishops, proving the agency of the four laymen as "complainants." The Three Presenters were analogous to a grand jury, who always act upon a complaint made by the real, substantial *accusers* in the case. Such were these four laymen—three now, for he understood that one of the four had backed out—this last dose was more than he could swallow. The gentleman from Trenton had said that he "never backs out, right or wrong." There was one charge, however—that connected with Mr Zantzinger—from which he *had* backed out, how gracefully, he did not say. He said *he* was not an accuser of the Bishop. Who was it but he that had helped in the hunting up of evidence from the first? Who was it, but he, who went, with Sherman and Gill, to extract matter of accusation from Mr Thompson: and yet *he* was not one of the accusers of the Bishop! (Sensation.) The Convention gave the Committee power to fill vacancies, therefore their filling *one* vacancy was no invalidating of their action. Besides, if that one member was no member, yet the other six were; and *six* out of *seven*, were a quorum sufficient for business, and the Report was *unanimous*. The accusers were notified, yet not one of them appeared. Last year their excuse was that it would be interfering with the Court of Bishops. But now the Committee had been recognized by that Court; why then did they not attend? If they only wished, as they say, that these foul aspersions should be *removed*, why did they not *come?* They knew the evidence was to be in writing, every word taken down and published, and that they might ask what questions they chose. Yet they did not come. Nay more. *No one of those gentlemen ever meant to appear.* The mover of the Resolution for Inquiry in 1849 had neither boldness nor manliness enough to vote for it himself. He pretended "rumors" as the ground of that Resolution. Yes. Rumors—but where did they appear? In papers that are the panders to all that is lowest and most vicious in community. He *knew*, when he offered that Resolution, that no man would support it. He himself had been taunted as coming there to "represent" the Bishop. He would regard it as one of the proudest acts of his life to represent the Bishop there, or any where else. But the offering of a vague resolution like that was an insult to the Bishop and the Diocese, not to be tolerated in any legislative body. The moving of that Resolution was only the foundation of the edifice of detraction and slander which had been erecting ever since. The complaint about the early adjournment of another Convention, was also all make-believe. The gentleman left the Convention in the middle of the afternoon and went up to Trenton. While he is gone *his friends* move an adjournment, which is carried. He comes back in the morning, ready to hold an indignation meeting. Yet it was just what he wanted—something more to send abroad, to make capital of. He then reviewed Mr Halsted's course towards the Committee in June, in first saying that his attending would depend upon whether certain demands were complied with, and then when those demands *were* complied with, he said he would *not* come because it was disrespectful to the Court. The fact was, said Mr Stratton, he wormed in, and then he wormed out again. This was to be expected in an adroit lawyer, but was it to be expected of an *honest man?* Was it to be expected of one who *professed* to wish only to see those charges disproved? He alluded to the case of Mr McAulay, who was summoned to Burlington to meet the Committee in June, and came to Burlington for the purpose, when he was told *by somebody who did not wish his testimony to be taken*, that the Committee was an informal affair, and that he (McAulay) had better go home! He then remarked on the new doctrine that it was enough to *make charges* against a Bishop; who was straightway to be *presumed guilty* until he should prove himself to be innocent! The gentlemen who made the charges knew well enough that there were many who were willing to believe any charge against their Bishop, whether it were proved or not. What was the substance of one or two of these charges? Simply that one of the Bishop's notes had been protested for non-payment, and had not yet been paid. And is this to pass for *crime* and *immorality?* Sir, I am astonished that the gentleman from Trenton had not more consideration *for his own character* than to set up a matter like this as enough to mark a man as a criminal, and without moral standing. But the worst part of the whole was this wicked attempt to impugn the Bishop's personal habits. He had lived in this community for twenty years, he had been attacked in all sorts of ways about all sorts of things, but charges like these were never breathed, never heard of before. The accusers knew these vile charges would be believed, if not gloated over, by *some* people. They never expected to prove them. Their end has been accomplished by the publication of the charges to the world. On this subject the testimony is most overwhelming. Men most intimately acquainted with him for long courses of years, men of various professions and religions, testify to his entire and complete innocence. A charge like this can only gratify the malignity of them who make it; not injure the fair fame of the Bishop. Exception had been taken as to the language in which the testimony had been given.* "*Unduly* excited" was thought *too vague* a term. This was an awkward objection to come from *that* quarter: for "unduly excited" were the very words of the charge as made in the Presentment! Were they too vague *there?* Or were they put there on purpose to be conveniently vague? Surely the very words of the charge were precise enough for the refutation. Every witness had testified to these words, and had gone beyond them, and had answered far more fully than ever the charge required. Surely this was enough!

Mr Stratton, while speaking, was repeatedly interrupted by Mr Halsted, who repeatedly threatened to reply. But no reply by him was attempted; and, not long after, he quietly left the Convention, without asking leave of absence, and was seen there no more.

Mr J. J. Chetwood said that nothing, during the whole course of their troubles, had been more remarkable than the forbearance of the majority in that Convention. When the manner in which they had been attacked, and the obloquy that had been heaped upon them, were considered, the forbearance of a majority, conscious of its superior power in numbers as well as in character, was most remarkable. But when insinuations, perversions of fact, and downright falsehoods were persevered in, by moles burrowing in the dark, a point might be reached when forbearance would cease to be a virtue. Specially unjustifiable was the course that had been pursued towards the members of that Committee. He was proud to call each member of it a friend. Men of stronger character and greater weight in the community, it would have been impossible to find. It was objected that the evidence was wholly *ex parte*. He would like to know, *what were the charges?* This *ex parte* evidence was all given under oath. Of the charges nothing came under oath, except one poor little affidavit in the handwriting of the man whose name was signed to it, but certainly drawn up by somebody else. But "they had not gone out in search of evidence through the country." No. They had neither the heart nor the will to drag the gutters for their filth, and they had no three willing men at hand to do their dirty work for them. After commenting on the action of the Court in recognizing the action of the Diocese, he stated the fact that the *Police Gazette* was the fountain head of the newspaper Rumors, that the mover of the Resolution of Inquiry in 1849 came to the Convention with the *Police Gazette* in his pocket; and that one of the Presenting Bishops, having borrowed a copy of the *Police Gazette* under the express pledge that he would show it *to nobody*, took it with him and *read it to his Clergy* as he met them on his Visitation! Another of the Presenters so acted during the sitting of the Court, that only the sacredness of his Office as a Bishop saved him from the treatment he deserved. For nine months now, the minority had been passively allowed to abuse and vilify all the rest of the Convention—Bishop, Clergy, and Laity. *They* were assumed to have all the piety, all the honesty, all the independence, and were permitted to consume four-fifths of the time with their long speeches. He hoped that now they would have done with all this and come to the question. He moved to lay Mr Halsted's substitute on the table.

It was laid on the table, almost unanimously.

The Rev Mr Sherman said, smilingly, that as all this whole case was to go to the Court of Bishops, this action of the Committee was of no consequence. This was perfectly well understood all round (laughter). Disproof could only be conclusive in the single case of an *alibi*. Except this one case it was impossible to make negative testimony sufficiently broad to be satisfactory. There was no such thing as specific exclusiveness. Again, negative testimony was no answer to *positive* testimony.

A Voice. Where is the *positive* testimony to *sustain* the charges?

Mr Sherman replied, that the Committee did not know *but* there *might* be witnesses who *could* prove the charges. In regard to the Resolutions of 1849, he acknowledged that the Convention acted rightly. No charge ought to be entertained by them, unless there is somebody on the floor ready to stand up as a party charging, and back it up. No such thing has been done here. The object of introducing that matter was, *not to present*, but to subserve *another purpose*, which *has been sufficiently answered*. No mere charge ought to be enough for this Convention to act on. The four laymen were not accusers. They only made representations to the Three Bishops, who came and investigated for themselves, and, in making their decision, rested upon no one but themselves. The laymen only brought them into contact with certain facts, for their personal examination. He admitted that the Committee were honest, but in the difficulties under which they labored, it was utterly impossible for them to arrive at a true conclusion as to whether these things were so. He denied strongly that anything had been referred to the Convention by the Court of Bishops. The action of the Committee could never remove any of the subject matter of the investigation. All might be brought up again to-morrow. He did not believe the Committee intended to gloss over the matter. He charged no moral wrong upon them. But they were so hedged in that it was impossible for them to arrive at the truth.

The Rev Mr Boggs moved a substitute for the first three Resolutions, to the effect that, Whereas the charges were not substantiated, therefore the Convention will not present the Bishop for trial.

The Rev Mr Southard said that, without intending any unkindness by the remark, he always expected substitutes from that quarter. But the wording of the Resolutions which he had offered was not original with him. It was the same language which the Convention had adopted once before. And language which had been once adopted by it, and afterwards approved by the Court of Bishops, he thought it safe to retain. He could think of no language better, none more proper, none more allowable, when *concluding* the small remainder of the original case. These were no new charges. They were mere fragments of charges, repudiated by their authors, and repudiated by their own witnesses. If the evidence had been no stronger than it was before, they would be justified, nay bound in justice, to use the same language they had adopted then. Now surely, with evidence if possible still stronger and more overwhelming, the Committee were at liberty to reassert their original Resolutions, when they had been put to the labor and pains of investigating charges *discredited by their own authors*. And shall we reject these Resolutions, which we have once before passed by such an emphatic majority, and which have been approved by the Court? When every thing else has been satisfactorily disposed of but these miserable fragments, shall we repudiate this language *now?* For one, sir, I am bound to say I cannot eat those words! Mr Southard then said he would reply to the argument of the Rev gentleman from Belville, *although a paper might say to-morrow—contrary to the truth—that no reply was made. He* (Mr Sherman) urged that the Court made no reference of any thing back to this Convention. Sir, the Committee appointed by the Convention to appear before that Court, were resisted, but they were heard. What was their claim? *That the Diocese had investigated, and, being satisfied, the business was concluded.* This was said in plain English. It was so said, and so understood. And the *claim was granted.* The case was decided, by the Court, to be *concluded as to the old charges.* "Ordered that this Court *is not called upon* to proceed further." The new charges, or fragments—he hardly knew what to call them—were important only from their malignity. As to these, the Committee gave the Pledge of the Diocese that they too should be investigated. And what is the reply on the part of the Court? "Whereas the Diocese of New Jersey stands pledged, &c. Therefore, ordered, that, as to the new matters, this Court is not now called upon to proceed further."* Now sir, if, in this action of the Court, the gentleman will again deny that there is any reference to this Convention or its action, he must be prepared to abandon all claim to any further intelligence. At the close of this solemn, momentous duty of investigating the charges made against our Father, we are ready, as Christian men, to declare that our duty has been fulfilled—painfully, carefully, honestly, and in the fear of God—a duty incumbent on us by the Canons of the Church, as the right was inherent in us, as it is in every independent Diocese. It has been done, too, at the bidding—I say it again, at *the bidding* of the Court of Bishops, at least with so much of *commandment* as could with propriety be used by a body which had a right to go on, if we failed to act. There is ample evidence to satisfy every candid mind, and to satisfy the Church, that there is no ground for a Presentment, to say nothing of a conviction. There may be continued agitation: the Bishop may yet be harassed by men who cannot or will not "study to be quiet and do their own business." It may last as long as his life shall last. But there is also legislation to protect *us*. We are protected, *by Canon*, from further *legal* interference. It may be—for this repeated and dangerous illness will bring such dark thoughts before our minds—it may be that a grave shall soon be dug, and a grave soon be filled. Yet, even if this shall be so, I believe, and I shall rejoice in the conviction, that, under God's Providence, the *avowed and printed object* of this prosecution—the *degradation* of the Bishop—has been finally *defeated*. Let us end, then, as manfully as we began. The evidence justifies us in using the same language that we used before. It will be an evidence to the now scattered members of that Court that, in a loyal spirit, we have fulfilled our task, manfully, fearlessly, truthfully, *tenderly*. Would to God, that there were more of tenderness *elsewhere!*

The Rev Mr Sherman said that the word "*now*" ("that this Court do not *now* proceed further, &c.,") proved that the Court might go on hereafter, at any time it should see fit.

The Rev Mr Southard said the word "now" could justify no such inference. The Court was dead—dispersed. It had no power to come together of itself on this or any other matter.

The Rev Mr Sherman said he did not understand the gentleman. Perhaps it was his fault, but he hoped he (Mr Southard) would excuse his (Mr Sherman's) stupidity. Does he understand that, by what has been done, the substantial matter of the charges is removed beyond the jurisdiction of the Court? All these things (said Mr Sherman, smiling) have to be tried, as a matter of course. (Laughter.) The thing is in direct course (smiling) to trial. (Laughter.) Of course it is! (Laughter.)

The Rev Mr Southard. Are you really under the impression that that Court is *now* sitting? (Laughter.)

The Rev Mr Sherman. I have reasons for what I say: that a Court will meet to try this case. That will take place, of *course*.

The Rev Mr Boggs made an explanation in regard to his substitute.

The Hon. D. B. Ryall said that the Committee had now sacrificed their time and trouble twice over, for days and weeks together. They now asked the adoption of Mr Southard's Resolutions. They were couched in the same language as before—although they might well have used stronger:—language which had received the sanction of the Court of Bishops as well as of a previous Convention. If the Committee have done their duty, and the Convention are satisfied of it, he called upon them to reaffirm those Resolutions. There is safety in precedent. There was doubt at the beginning of this affair about the jurisdiction of this Convention and that of the Court. There is no doubt now. We have been visited with insults of various sorts. This Convention has been charged, by one of its members, with having degraded itself below the level of pot-house politicians. The Committee has been charged with garbling, and the names of witnesses have been refused under the insulting pretence that "the Committee would not examine a greater portion of them than it examined before!" We did all we could do. We *summoned* all we could. But how were we to blame, when even the *names* of the witnesses were studiously concealed? He called upon all those whose objections to the Resolutions were only verbal, to waive points of minor importance, and not to join the miserable faction that had so long disgraced the Diocese. He went on to draw a picture of the aged Bishop attending, with his counsel, the meetings of the Committee, obliged to bring his grey hairs there, to ask witness after witness as to his moral character—whether they had ever seen *him* drunk? He describes him waiting patiently, from day to day, for the appearance of his accusers; and yet they, though they had published him to the world, refused to meet him face to face, and under the miserable excuses which have been laid before you!—(During this portion of his remarks, the speaker's voice was at times almost choked by his emotion.) If the members of the Convention had been there, and seen him under these trying circumstances, they would not hesitate now. But the Bishop was used to trial. He had been most heavily and repeatedly passed through the fire, but he had always come out brighter than before. He called upon them to declare that this refutation was triumphant; and to declare it with an unanimous voice.

The Rev Mr Sherman, amid loud cries of "Question", wanted to know if there was a quorum present?

The question being taken on the substitute of the Rev Mr Boggs, it was lost.

The Resolutions of the Rev Mr Southard were then passed by a loud and hearty "*Aye*"; *nem. con.*

Mr J. J. Chetwood moved that the thanks of the Convention be tendered to the Committee of Investigation, for their full, fair, impartial, and independent investigation. Carried, unanimously.

On motion of the Rev Mr Stubbs, a Resolution was passed, lamenting the illness of the Bishop, and expressing the hope of his speedy recovery.

A Resolution was adopted for printing the Journal, including the Report of the Committee and all the Evidence.

The Minutes were then read.

The Rev Mr Sherman objected to recording the vote on Mr Southard's Resolutions as *unanimous*. He said he heard several "*nays*."

A large number of the members of the Convention agreed in protesting that not a single "*no*" broke the silence. No man pretended to have heard one except Mr Sherman (who, though entitled to speak, had no right to vote). When pressed hard by Mr J. J. Chetwood and others, he persisted that he heard *one* negative vote.

Mr Chetwood. Will you take it upon you to declare that you heard more than one?

Mr Sherman (smiling). I cannot take it upon me to say that I did *not*. (Laughter.)

The vote was, if we remember right, entered as being "with one dissenting voice."

The Minutes being finally approved, after the usual devotions, the Convention adjourned *sine die*.

* The language of the Co[urt] ... is quoted only from memory by the Reporter.

Our English exchanges contain notices of Bishop Wainwright's consecration, accompanied in several instances with the most gratifying remarks. We subjoin a couple of extracts—the first from the *Guardian*, the second from the *London Evening Journal*.

"Bishop Wainwright was consecrated about three weeks ago at New York. We are glad to observe among the Prelacy collected there our own Bishop of Montreal, who took part in the consecration and in the celebration of the Holy Eucharist afterwards. The pleasure we cannot but feel at witnessing this solemn act of intercommunion between the sister and neighbor Churches, is certainly not diminished by the fact that the occasion is one on which we can so heartily congratulate the American Church in general, and especially the diocese of New York."

"It is not strange that ten Bishops were present, 200 clergy and a vast crowd of the laity, so vast that many who came from a distance to attend could not gain admittance; that after the gratifying proceedings at his election, which I had the pleasure of detailing in your columns, his principal competitors took part in the services of the day, as if to show again their concurrence in his election, and give promise of co-operation; that the Bishop of Montreal, who was present, was put above his rank in seniority in the Episcopate and age; that next to the Presiding Bishop—the patriarch of our sister Church—he laid his hands on their new brother; and that he was selected, *according to the rites of ecclesiastical hospitality of primitive times*, to offer up the holy sacrifice of the Eucharist on behalf of that large assembly. All this, I say, is not strange, nor is the pleasure I feel at it my reason for addressing you—pleasure though it be to see such an example of order and brotherly love, and to recognize the close bond of brotherhood between our fellow churchmen in America and ourselves, which is implied in such functions being assigned to the Bishop of Montreal, and in his giving the strongest practical sanction in his power to the American Liturgy, which, like the Scotch, differs from ours, and has been held by some persons to destroy that intimate connection between the two Churches which true churchmen acknowledge."

This last extract is from a letter to the *Evening Journal* from Mr. F. H. Dickinson, in which he would draw the attention of his fellow Churchmen in England to the provision in our branch of the Church for obtaining the consent of the sister Dioceses, and of the several Bishops, to the consecration of the Bishop-elect. In recounting the Dioceses from which the canonical consent in the case of Dr. Wainwright was received, he notices the fact that almost all the Dioceses had concurred, the exceptions being very few. It may be well here to state, that, as we learn, had the consecration been delayed to the present time, a favorable response would have been received from *all* the Dioceses of our Confederation, as was the case last year in reference to the Rev. Dr. Creighton. The great distance of some of the Dioceses from the sea-board, and the difficulty of getting a meeting of the Standing Committees of the newer Dioceses, where the members live far apart, necessarily cause great delay in their action.

The election of a Bishop for the Diocese of St. Andrew's took place at Cupar, Fife, on St. Andrew's Day, when the Warden of Trinity College, Glenalmond, the Rev. C. Wordsworth, was re-elected, by a majority of one. The other candidate, on this occasion, was the Rev. Dr. Suther, of St. George's Chapel, Edinburgh. The clergy who did not vote for Mr. Wordsworth, grounded their opposition to his election mainly on the incompatibility of the two offices of Warden and Bishop, and the refusal of Mr W. at once to resign the former, although he pledged himself to do so in the event of his not being able to discharge the duties of both. Mr. Wordsworth cast his vote in his own favor, having been formally requested to do so by the Dean of the Diocese, and "the more important moiety of the Presbyters." This sounds strangely in American ears.

We regret to learn in an address delivered by Dr Gobat at the Malta Protestant College, on the 5th inst., the Bishop stated that the terms on which the Anglican Bishopric at Jerusalem was founded, having been submitted to diplomatic consideration between the Courts of England and Prussia, with the full concurrence of the highest Ecclesiastical authorities in England, any seceders from the communion of the Christians of the East, comprised in the Bishop's diocese, may now be received into communion with the Church of England in Jerusalem, provided they make a declaration before the competent Turkish authority, of their wish to be placed under the Bishop's jurisdiction, which secures for the proselyte the protection of England, Prussia, and the sublime Porte.

We regret that our promised insertion of "A Churchman," with remarks, is crowded out of this paper. It shall certainly appear in our next.

CLERICAL CHANGES.

The Rev Jubal Hodges has received and accepted a call to the rectorship of Grace church, Sheldon, Franklin county, Vermont. Letters and Papers will be directed accordingly.

The Rev George Jarvis Geer has resigned the rectorship of Christ church, Ballston Spa, and has become the assistant minister of the Church of the Holy Apostles, of this city. Resolutions of kindness and respect for their late Rector, and expressions of regret at the severance of his pastoral connection, were passed by the Vestry of Christ church.

The Rev J. W. Rogers, having resigned the rectorship of the Church of the Holy Trinity, Nashville, Tenn., desires that his papers and letters be addressed in future to Brownsville, Haywood county, Tenn.

Married.

At Potsdam, on Thursday, by the Rev Mr Staunton, T. Streatfield Clarkson, to Ann Mary, daughter of T. S. Clarkson.

In Brooklyn, on the 21st inst., by the Rev W. O. Lamson, James L. Jenkins, of Auburn, N. Y., to Heulen M., eldest daughter of Wm. B. Olmstead, Esq., of the former place.

Died.

At Egremont Place, New Road, London, on Friday, Nov. 26, aged 57, the Rev Moses Marcus, a Presbyter of this Diocese, but for the last few years a resident in England, his native country. Having received Deacons' and Priests' Orders in the Church of England, he removed to this country, and became connected with this Diocese, in September 1835; where he will be long remembered for his genial temperament, his warm and kind feelings, his stedfast and generous friendships, his quiet and unobtrusive piety, and the earnest and disinterested zeal with which he gave himself to his official duties, and sought the good of the Church. His last parochial connection was with the Church of St. George the Martyr in this city, a parish of his own raising, and which he intended should be mainly for the benefit of immigrants from the British dominions. As the Rector of that parish, he was very assiduous in ministering, as he could, to the spiritual and temporal interests of persons of that class; and went to England for purposes connected with the welfare of the parish; to which he applied himself in a manner satisfactory to, and approved by, the Vestry. When abroad, his health became so impaired, that it was thought inexpedient by his medical advisers that he should undertake the voyage to America. He accordingly resigned his rectorship, and it is understood had the prospect of soon obtaining a curacy in England through the kind offices of his friend the Bishop of Exeter, whose feelings of favor and approbation towards him have been manifested in a recent letter.

It ought to be known that it is to Mr. Marcus's exertions alone the Church is indebted for the appropriation to religious and charitable purposes of the valuable piece of ground which has lately passed from the Church of St. George the Martyr to St. Luke's Hospital, as the site of the contemplated edifice for the latter excellent institution.

Notices.

The Church Choral Society will celebrate a full Choral Service, including the Litany and an Anthem, in Grace church, Brooklyn Heights, on Wednesday, the 29th day of December, at 11 o'clock in the Morning.

The Right Rev. Bishop Wainwright will preach in St. Jude's Church, (6th Avenue) on Sunday evening 26th inst, at 7 o'clock.

FAIR AND FESTIVAL.

The Ladies of the Church of the Ascension, South Brooklyn, intend holding a Fair in their large and commodious Hall on the N. W. corner of Sackett and Court sts. It will open on Tuesday, the 28th inst, and will continue until Thursday evening. It will be open from 9 A.M. till 10 P.M. They ask the patronage of Churchmen to assist them in their endeavors to plant the Church in that part of Brooklyn. Donations thankfully received. They may be left at 171 Sackett St., Brooklyn.

THE FIVE POINTS.

The Free Church of the Good Shepherd, that for seven years has been doing what it could for the spiritual and temporal benefit of the wretched, outcast, and poor, in the neighborhood of the Five Points, has, during some two or three months past, been making an humble effort in the heart of that polluted locality. Service is now held in the Church edifice corner of Mott and Cross sts., near Chatham Square. All who wish to communicate good to the sinful and the suffering, through the agency of this Church, as Sunday School teachers, visitors of the sick and poor, or as donors, will please to call upon or send to the rector, Rev. Ralph Hoyt, No. 2 Little Water St., Five Points.

New Field for the Church, Gowanus, South Brooklyn, near Greenwood Cemetery, Rev Alvah Guion, Missionary. Divine Service every Sunday in Mechanics Hall, over the Market, corner of 3d avenue and 18th street, at 10½ A. M. and 3 P. M. This Missionary has literally gone out into the highways and hedges to bring in the poor, the lost and the blind. N. B. For a large portion of the support of his family he will depend upon the voluntary offerings of those who desire to aid in sending the preaching and the consolations of the Gospel to the poor, and to establish the Church in one of the most important and growing suburbs of this city.

Contributions forwarded through any Rector, or left at Messrs Stanford & Swords for this Mission, will be thankfully received.

Acknowledgments.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

T P C 10.

Now that winter is fairly set in, may not the missionary confidently appeal in behalf of the poor to those kind individuals who enabled him last year to dispense so much gladness? He has labored for eleven years in the eastern section of our city, and is therefore well acquainted with its temporal and spiritual privations. Further aid is hourly needed and may be left with Messrs Stanford & Swords 137 Broadway, or with

JAMES MILLETT,
Dec. 21, 1852. 308 Broome St.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of Dec. 15.

St James, Arlington, Vt 10; St Johns, Bridgeport, Ct, 53 50; Christ, Poughkeepsie, N Y 84 60; Christ, N Y, ad 2; Trinity, Branford, Ct 12; Trinity, Brookfield, Ct 14; Christ, Danville, Pa 6 50; Trinity, Norwich, Ct 8; Union Claremont, N H 6; St Johns, Fayetteville, N C 98 70; for Rev Mr Richmond's mission to Oregon 6; Immanuel, Bellows Falls, Vt 10 46; St Johns, East Poultney, Vt 12 72; St Pauls, Wells, Vt 2 93; West point, church of the Holy Innocents 6 06; Middletown, Grace, N Y 2 50; St Pauls, Sing Sing, N Y 50; St Stephens, Oxford, N C 5; Trinity, Marlborough, Me 25; Grace, St Francisville, La 31; C L S, for Domestic Missions 500; St James, Phila, Pa 159 77; St Johns, Concord, Pa 9 67; Calvary, Rockdale, Pa 6 33; Christ, Pomfret, Ct 5; St Michaels, Bloomingdale, N Y 33 07; Trinity parish, Washington, D C, for the Oregon Mission 67 23; St Johns, Crawfordsville, Ind 3 50. Total, $1230 54.

THOMAS N. STANFORD, Treas.,
Dec 21, 1852. 137 Broadway.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

R, a barrel of rice and a chest of tea. Thro' Messrs S & S, W G P 2.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
Dec. 21.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 30 ult.

Rt Rev Horatio Southgate, D D, to constitute himself a life member 10; Frederic DePeyster, to constitute himself a life member 10; D H, don 10; Rev Samuel R Johnson, DD 2; John H Buckle 2; Miss Monroe 2; Henry J Brooks 1; Mrs H C DeRham 2; Rev J W Ditler 1; Charles Carmer 1; Mrs Dr Camman 1. $42.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec 21, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 30 ult.

St Thomas, Rev Edward Neville, DD 60 88; D H 10; Mrs W B Skinner Hudson 2 dons; Rev Eugene A Hoffman, to constitute himself a life member 25; Rev Samuel R Johnson, DD 2; E F Sanderson 2; John H Buckle 3; F W Edmonds 2; Miss Monroe 2; Henry J Roberts 2; Mrs H C DeRham 2; Haynes Lord 3; Moses Wanzer 2; D A and Mrs Cushman 4; Charles Carmer 2; Mrs G P Camman 5; Mrs Wm A Spencer 5, subscribers, 36. $133 88.

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CIRCULAR.

IT is proposed to re-establish the MISSIONARY, as a paper devoted generally to the interests of the Holy Catholic Church; and as the official organ of the Bishop of New Jersey. Its discontinuance was felt, by very many Churchmen of the Diocese, to be a great disadvantage; but it became necessary, from the pecuniary loss which it devolved on the Proprietor. With a view to remedy this evil, a more responsible and efficient method of conducting it has been adopted.

The Missionary will be, as before, under the immediate supervision and control of the Right Rev. the Bishop of the Diocese. It will be published on the second and fourth Mondays of every month; beginning as soon as 400 subscribers are obtained: and will contain eight pages, small folio. The price of subscription will be $2 a year, payable in advance; or $2.50 if collected. The Missionary will be sent free to the Clergy of this Diocese, and to any person sending to the Editor the names of four subscribers.

This Circular, with the accompanying letter of the Bishop, is earnestly commended to the attention and interest of the Clergy, and the Laity, of the Church.

All communications relative to the paper, must be addressed to the Editor and Proprietor,
WILLIAM CROSWELL DOANE,
Riverside, December 7th, 1852. Burlington, N. J.

The undersigned earnestly commends to the patronage of the Diocese, and of Churchmen, everywhere, the enterprise now entered on, in the revival of the MISSIONARY. It will be conducted, strictly and constantly, under his control and supervision, and will sustain and set forward the principles and institutions, to which his life has been devoted.
G. W. DOANE,
Riverside, Dec. 8, 1852. Bishop of New Jersey.

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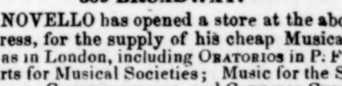

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Bonds and mortgages	91,466 00
Cash in bank,	15,578 06
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Premium on policies in the hands of Agents,	4,484 28
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7 Conference on Commercial Law, *Spectator.*

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WANTED.

A young lady of good address to attend a Tea Cake, and Fancy Bread Bakery, in this city. For particulars address B., office of this paper.
Dec 18–tf

NOW READY,

A Pastoral letter to the Clergy of his Diocese, by Henry, Lord Bishop of Exeter, on the present state of the Church. Price 50 cts.
Acts of the Diocesan Synod, held in the Cathedral Church of Exeter, by Henry, Lord Bishop of Exeter, &c. Price 50 cts.
A letter to the Clergy of his Diocese, by Henry, Lord Bishop of Exeter, on certain Statements of the Archdeacon of Middlesex, &c. Price 25 cts.
Also, by the same author.
A letter to the Archbishop of Canterbury, from the Bishop of Exeter. Price 50 cts.
A letter to Sir Robert Inglis, Bart., M. P., on certain statements in No. 193 of the Edinburgh Review. Price 12½ cts., or *gratis* with the other pamphlets.
The whole together for one dollar and a half.
For sale by C. SHEPARD & CO.,
Dec 18–3t No. 152 Fulton St., near Broadway.

FOR THE HOLIDAYS.

The subscriber begs leave respectfully to inform the ladies and gentlemen of New York, that he has just completed the selection of his varied stock of Juvenile Books, Games, Poetical Works, Annuals, Bibles, Prayer and Hymn Books, Portfolios, Albums, Card Cases, Portmonaies, Gold and Silver Pens and Pencils, Ink Stands, &c. Also for sale. A fine selection of Roman Catholic Bibles, Testaments, and Prayer Books, and other religious works in various bindings, being suitable for presents. All of which will be sold at unusual low prices.
ROBERT CODDINGTON, 366 Bowery,
Dec 18–2t$ One door above Fourth St.

HOLIDAY PRESENTS.

Annuals for 1853, and fine Gift Books, Juvenile Books and Games. Papier Mache Writing Desks, Work Boxes, Portfolios, Ink Stands, Portmonaies, &c. Leather Portfolios and Writing Cases. Portmonaies, in Leather, Pearl, Ivory, Enamel, &c., &c. Rosewood Writing Desks and Work Boxes. A splendid assortment of Gentlemen's Dressing Cases, Ladies Dressing Cases, Papier Mache and other Card Receivers, Odor Boxes, Watch Stands, Papetories, Accordeons, Guitars, Flutes, Penknives, Gold Pens, Tablets, Pearl and Ivory Paper Knives, Reticules, Pressure Bells, Wire Baskets, Perfumed Boxes and Portfolios, Pen Wipers, Bronze, Bronze and Bohemian Paper Weights, also a great variety of fancy and useful articles, too numerous to mention, and all at low prices, at LEWIS H. EMBREE'S,
Dec 18–2t 134 Bowery, N. Y.

FURS FOR THE HOLIDAYS.

YOUNG'S Premium and Cheap Fur Store, 92 Bowery, two doors from Hester St. A handsome assortment of Furs got up in the best manner, including every new shape, as cheap as can be afforded.
Dec 18–6t

HOLIDAY PRESENTS.

T. GILBERT & CO'S PIANO-FORTE WARE-ROOMS, No. 333 Broadway, corner of Anthony St., second floor.

Pianos With and Without the Celebrated Æolian,
WHOLESALE AND RETAIL.

Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire.
HORACE WATERS, Sole Agent.

The attention of those wishing to make a tasteful and desirable HOLIDAY GIFT, is invited to the following very discriminating and just notice of GILBERT'S UNRIVALLED ÆOLIAN PIANO-FORTES, from the New York *Evangelist*.

ÆOLIAN PIANO-FORTES.—We can refer our readers with great confidence and pleasure, to the advertisement of Messrs. T. Gilbert & Co., of their admirable Æolian Piano-Fortes. Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them, will be surprised to find such attainments made. The Æolian is the perfection of reed instruments—soft and delicate, and as well adapted for the voice and for sacred music, as the organ itself. In these also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. They are but little liable to get out of tune, and have no bad effect upon the piano. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter or more useful and applicable than these Æolians. A little use makes them indispensable to the family who take pleasure in sacred singing. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand of the Æolians in the last eight years. They are now selling ten a week, and with that are unable to supply the demand. They are furnished either at New York or at Boston, at the same prices, and the buyer may feel assured of fair dealing and upright treatment. Dec 18–3t

WANTED.

A TEACHER for a boy of fifteen years of age.—Must be capable of teaching all the English branches, Latin, Greek and Mathematics. A Clergyman of the Church preferred. None but one of full capability need apply. Address S., Churchman office. dec11–tf

A LADY, residing within three hours' ride of New York, by the Hudson River Railroad, accustomed to the care and instruction of children, wishes to take under her charge two little girls under the age of ten. Her home is in a very pleasant and healthful part of the country, and easy of access. Terms: $250 per annum for board and instruction in French and usual English branches. Music extra. For further particulars, apply to Rev. Professor Johnson, General Theological Seminary, 20th st. and 9th Avenue. dec11–3t$

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. jy24–tf

Poetry.

For the Churchman.

Paraphrase.

"There is none other that fighteth for us, but only Thou, O God!"—*Liturgy of the Church of England*

There are legions of our enemies
Against us in the fight,
And myriads assail us
In the power of their might.

The world sends forth its wicked bands,
Satan tries all his arts,
And Treason lurks in the inmost holds
Of our own faithless hearts.

And there is but one to lead us on
'Gainst the powers of Sin and Death,
But that Holy One is the Virgin's Son
'Tis the Captain of our Faith!

O God! do thou equip us well
In the armor of Thy Word,
That we may press on valiantly,
As soldiers of the Lord;

Gird on the sword of righteousness,
And let our hearts be steel'd
With the breastplate of enduring love
That we may never yield;

And let Thy Banner guide us forth,
The Cross of Victory!
Till the strife shall cease and we dwell in peace
To all eternity!

EONYS.

Selected Matter.

Selections.

Some of the most delightful and most edifying things to be met with in the pleasant walks of literature, are the remarks and criticisms of great men upon great men. We have pitched upon the two following as rare and happy instances in point. The first is from Coleridge's Lecture on Style, which was the fourteenth in his Course of Lectures delivered in 1818.

"Another and a very different species of style, is that which was derived from, and founded on, the admiration and cultivation of the classical writers, and which was more exclusively addressed to the learned class in society. The great models of it in English are Hooker, Bacon, Milton, and Taylor, although it may be traced in many other authors of that age. In all these the language is dignified, but plain; genuine English, although elevated and brightened by superiority of intellect in the writer. Individual words themselves are always used by them in their precise meaning, without either affectation or slipslop. In Jeremy Taylor the sentences are often extremely long, and yet are generally so perspicuous in consequence of their logical structure, that they require no reperusal to be understood. And it is for the most part the same in Milton and Hooker. Take the following sentence as a specimen of the sort of style to which I have been alluding:

'Concerning Faith, the principal object whereof is that eternal Verity which hath discovered the treasures of hidden wisdom in Christ; concerning Hope, the highest object whereof is that everlasting Goodness which in Christ doth quicken the dead; concerning Charity, the final object whereof is that incomprehensible Beauty which shineth in the countenance of Christ, the Son of the living God: concerning these virtues, the first of which, beginning here with a weak apprehension of things not seen, endeth with the intuitive vision of God in the world to come; the second, beginning here with a trembling expectation of things far removed, and as yet but only heard of, endeth with real and actual fruition of that which no tongue can express; the third, beginning here with a weak inclination of heart towards Him unto whom we are not able to approach, endeth with endless union, the mystery whereof is higher than the reach of the thoughts of men; concerning that Faith, Hope, and Charity, without which there can be no salvation, was there ever any mention made saving only in that law which God Himself hath from heaven revealed? There is not in the world a syllable muttered with certain truth concerning any of these three, more than hath been supernaturally received from the mouth of the eternal God.'—HOOKER.

"The unity in these writers is produced by the subject, and the perpetual growth and evolution of the thoughts, one generating, and explaining, and justifying the place of, another, not as it is in Seneca, where the thoughts, striking as they are, are merely strung together like beads, without any causation or progression. The words are selected because they are the most appropriate, regard being had to the dignity of the total impression, and no merely big phrases are used where plain ones would have sufficed, even in the most learned of their works."

The other is from Coleridge's Literary Remains, vol. iii, and was suggested by the following passage in the same great author:

'God was not ignorant, that the priests and judges, whose sentence in matters of controversy He ordained should stand, both might and oftentimes would be deceived in their judgment. However, better it was in the eye of His understanding, that sometimes an erroneous sentence definitive should prevail, till the same authority, perceiving such oversight, might afterwards correct or revise it, than that strifes should have respite to grow, and not come speedily to some end.'

"It is difficult to say which most shines through this whole passage, the spirit of wisdom, or the spirit of meekness. The fatal error of the Romish Church did not consist in the inappellability of the Councils, or that an acquiescence in their decisions and decree was a duty binding on the conscience of the dissentients; but in laying claim to an actual and absolute immunity from error, and consequently for the unrepealability of their decisions by any succeeding Council or Pope. Hence, even wise decisions—wise under the particular circumstances and times—degenerated into mischievous follies, by having the privilege of immortality, without any exemption from the dotage of superannuation. Hence errors become like *glaciers*, or icebergs in the frozen ocean, unthawed by summer, and growing from the fresh deposites of each returning winter."

This latter selection has in a high degree the double effect of interesting us in the author, and of enlarging and clearing our view of the subject. Nor is it certain which starts the mind on a richer vein of thought, the passage quoted, or the commentary thereon. Such a calm and clear enunciation of great thoughts—thoughts that still grow upon the mind's eye, because their grandeur is hidden in their symmetry of structure and serenity of aspect—is indeed wonderful, and may well make us at once humble and thankful in view of the great men who have gone before us. And surely, in this age of flashy, hotch-potch, multitudinous book-making, he does us good service who carries us back to those who wrote with their hearing full of the voice of Truth, instead of having their ears turned for the most part to listen after the blowings of popular applause.

"Lamb's association with Haslitt in the year 1820 introduces him to that of the 'London Magazine,' which supplied the finest stimulus his intellect had ever received, and induced the composition of the Essays fondly and familiarly known under the fantastic title of *Elia*. Never was a periodical work commenced with happier auspices, numbering a list of contributors more original in thought, more fresh in spirit, more sportive in fancy, or directed by an editor better qualified by nature and study to preside, than this 'London Magazine.' There was Lamb, with humanity ripened among town-bred experiences, and pathos matured by sorrow, at his wisest, sagest, airiest, *in*discreetest, best; Barry Cornwall, in the first bloom of his modest and enduring fame, streaking the darkest passion with beauty; John Hamilton Reynolds, lighting up the wildest eccentricities and most striking features of many-colored life with vivid fancy; and, with others of less note, Haslitt, whose pen, unloosed from the chain which earnest thought and metaphysical dreamings had woven, gave radiant expression to the results of the solitary musings of many years. Over these contributors John Scott presided, himself a critic of remarkable candor, eloquence, and discrimination, unfettered by the dogmas of contending schools of poetry and art; apt to discern the good and beautiful in all; and having, as editor, that which Kent recognized in Lear, which subjects revere in kings, and boys admire in schoolmasters, and contributors should welcome in editors—authority—not manifested in a worrying, teasing, intolerable interfence in small matters, but in a judicious and steady superintendence of the whole; with a wise allowance of the occasional excesses of wit and genius. Mr. Scott, indeed, was more fit to preside over a little commonwealth of authors than to hold a despotic rule over subject contributors: he had not the airy grace of Jeffrey by which he might give a certain familiar liveliness to the most laborious disquisitions, and shed the glancing light of fancy among party manifestoes; nor the boisterous vigor of Wilson, riotous in power, reckless in wisdom, fusing the production of various intellects into one brilliant reflection of his own master-mind; and it was well that he wanted these weapons of a tyranny which his chief contributors were too original and too sturdy to endure. He heartily enjoyed his position; duly appreciated his contributors and himself; and when he gave audience to some young aspirant for periodical honors at a late breakfast, amidst the luxurious confusion of newspapers, reviews, and uncut novels, lying about in fascinating litter, and carelessly enunciated schemes for bright successions of essays, he seemed destined for many years of that happy excitement in which thought perpetually glows into unruffled but energetic language, and is assured by the echoes of the world."—*Talfourd. Life and Letters of Lamb.*

From the New York Ecclesiologist for November.

Chapel-School of St. Barnabas,

DEARMAN, WESTCHESTER COUNTY, N. Y.

This building is so erected, Chapel-wise, as to be used separate as a School or united as a Church—the separation being made by a chancel screen below, and heavy curtain above. When these are closed, the consecrated portion of the building, with all its ritual arrangements, is kept apart and private, as becomes God's house. When opened for worship, whether daily or weekly, the whole becomes a Church: the Eastern or Chapel part becoming the Chancel; the Western or School, the Nave, and capable of accommodating 150 hearers.

	Feet.
The total inside length, including the Western Porch,	62
Width of School part,	20
" " Chapel part,	32
Projection beyond School, (Eastward,)	12
Height of School side Walls,	10
" " Gables, E. and W.,	30

The Chapel portion will consist, besides the chancel proper, of a Sacristy, opening out of doors, and a library room, with a small organ, communicating with the School. The Northern and Western Porches are so arranged as to add equally to the convenience of the School, and to the accommodation of the Church. A small Southern door is added in the Western Porch for the entrance and exit of the school in cold or stormy weather.

The ceiling of the school will be on the collar beams, showing the main rafters, with plain Gothic arch. The Chancel arch will be simply adorned; the Eastern Triplet in rich stained glass. The School-windows, which are in couplets, with stone mullions, will be in diamond panes of ground glass.

Over the entrance in the Southern Porch will be cut in stone the well-known and appropriate arms of St. Barnabas, an "open Book and Pastoral Staff." On the walls of the School will be inscribed its FOUNDERS, including all who before its completion shall contribute village lots for its support, or equivalent pieces of land, or endowment in money to the amount of Two Hundred Dollars; to each of whom shall belong, by the terms of such endowment, a perpetual free scholarship in the School. For all minor donations a "Record Book" will be kept always open on the library-table of the School. The walls of the School will be further enriched with Texts appropriate. The Teacher of the School, it is proposed, shall be a Deacon of the Church, an assistant to the Missionary of the village, under whose general superintendence the school shall be carried on, until a regular Parish shall be formed within it, when the School of St. Barnabas will become the Parochial school of the Church of St. Barnabas, not losing however its Chapel character, for daily school services, and bearing besides upon its fame and memory the blessings of the Church which shall have grown up on its labors and through its holy influences.

CHAPEL-SCHOOLS.—The above plan, uniting as it does both School and Church under one roof, naturally awakens the questions, How far such Chapel-Schools, as they may be termed, will be found a new and efficient form of the Church's action, an added instrument in its powers of usefulness, more especially in neighborhoods where the Church is unknown or uncared for, or where, through want of means, though needing both School and Church, they find it difficult to build and sustain both? We say more especially in such localities, for the argument for their union is far from being confined to the financial question, or to any other consideration of mere expediency. It is to be argued primarily as a question of principle and of primitive Church usage—the Church itself having been the primal school throughout Christendom, and the fountain-head of all that learning, science, and civilization which now so often rebels against it. We open the question, therefore, as a deep and vital one to the Church, more especially in our age and country, where education and religion are so openly and widely divorced, both by rulers and people, and that not in practice only, but upon principle, as if they were conflicting elements in man's nature, and not, as in truth they are, a blessed union which God hath made, and which man may not put asunder.

It is not our present intent, nor is this the place to enter largely into this question. We content ourselves with its suggestion and with the unqualified and fearless assertion, that until our Church takes more vigorous hold upon secular education—claiming the "School" as its heritage, and the intellectual instruction of the young as its peculiar province and duty—until then, our Church, pure and Apostolic as she is, will not take her rightful stand in our country, nor exercise her rightful influence in it. Her preaching will be comparatively vague and vain—vague in doctrine, as accommodating the Church's creed necessarily to uninstructed hearers; and vain, in all enduring influence upon them, as addressing those whose early habits and intellectual judgments—whose characters, in short, have all been formed apart from, and perhaps opposed to, the Church's teaching. As already said, our present observations on this prolific subject must be confined to few and obvious ones; truisms, indeed, which, but for their neglected importance, would need an apology. And first, as to the general principle that education forms part of the Church's mission, and as such should enter *openly and specifically* into the Church's action. Touching this, there can be but little question.

It is and has long been with us the Church's greatest battle, and our numerous Parochial and Church-Schools bear evidence to the zeal and earnestness of our clergy in this great cause. On this common ground our Chapel-School comes in, but as a humble co-worker, though bearing, perhaps, more specifically on its front, the great principle of their union. The infidel or the worldly mind may reject or doubt this principle, because with them education is everything, and religion little or nothing; but with him who realizes man's spiritual and immortal nature and destiny, to him every step in true education must, of necessity, partake of a religious character, inasmuch as it goes to form an immortal spirit for usefulness here and happiness hereafter. Every step, we say, in a youth's intellectual progress, to be a blessing either to himself or to society, must be sanctioned and balanced by a corresponding progress in his moral and religious life. If the account hereafter to be rendered be measured, as we know it will, by the talents held and the influence possessed, then must increasing knowledge, to be safe knowledge, become balanced by an increase of piety and a deeper sense of spiritual responsibility. Nor can this religious instruction be safely deferred till the mind is mature and able to cope with the questions it brings before it. Such, indeed, is the view of those who would make religion a merely intellectual process; but such, in truth, it is not. It is a spiritual training of our whole nature—subduing the will, ordering the affections, and forming the habits, and must therefore run through the whole process of education. It must be woven in, dyed in grain, and turned into a second nature, through the power of habit, and the blessing of God's Good Spirit upon it. Therefore, from the first start, must the Church have its hold upon its children, indoctrinate them with its truths, and mould them upon its services, day by day, while it is going on to furnish them with all that human knowledge which the duties of life demand. The Church's daily teaching is to be as the golden thread running through every part of the varied web of this world's learning, giving to it its brightest lustre, and so thoroughly interwoven with it as to be incapable of separation, turning the scholar into the Christian, and the man of science into a teacher of God's wisdom in the works of Creation. Now, such is not our general education even within the Church, much less without; and therefore it is that human knowledge is so often infidel, and religious knowledge, even in her sons, both vague and superficial, without clearness and without power, and consequently attachment to the Church so slight as to be broken by a thousand accidents of time, place, caprice, or interest. Now, it is obvious that Chapel-Schools, so far as they go, with other forms of Church education, will train up Churchmen of another stamp—men who know their Church and love their Church, and through good report and evil report are prepared to live in it and die in it.

But as to the specific form of Chapel-Schools, there are also historic claims in their favor.—The Church was, in fact, the parent of the School. The School was the offshoot of the Church; and it was by their union that the European world was first civilized, and through their continued union only can that civilization be made safe, either for society or for the individual. All knowledge has its dangers as well as its blessings; and the curiosity of an unsanctified intellect has, in every age, even from the first, overthrown many an immortal soul; as we see in our day, in the unnumbered forms of spiritual delusion, and the false faith they awaken in minds untrained in the Church's discipline. This infidel faith, which believe all mysteries save those of the Gospel, is the very mark set upon our age and country—one of "the signs of the latter times" on which we are entering, and for which the Church of Christ must now prepare and put on her armor; and among her choicest defensive weapons will be found this very one—*one* which, although in early times the Church wielded with power and blessing to society, in these later times she has suffered too often to slip from her grasp—we mean the secular, as well as religious education of her sons—from first to last, from childhood to manhood. All education, therefore, is both her task and her privilege, her duty and her reward; and she must now buckle herself to that task, she must claim that privilege, she must take hold of that duty, if she would win her reward either here or hereafter. The age of mere *preaching*—such as modern sects had made it—for Christianising a people, is gone by, and, as the more effective instrument, the age of *teaching* Christ, with line upon line and precept upon precept, has succeeded, and the minister of Christ, like a wise householder, must now be prepared to bring forth from his stores things new as well as old, that he may give to all their portion of meat in due season—"Milk for babes, as well as strong meat for men." Now, it is a good augury for our branch of the Church that she is among the first to realize this necessity, and to read in that handwriting on the wall, which men call "signs of the times," the point of duty wherein she has been weighed and found wanting, and is now, with a willing mind, setting herself in earnest for its correction, in the more faithful education of her children. All this train of thought goes certainly to point out Chapel-Schools as among the advisable forms of the Church's present action and most enduring influence.

Thus far we have been pleading for Chapel-Schools on ground common to all forms of Church education. But they have their peculiar ground—in that they *precede* the Church, and pave the way for its establishment. We have thus far looked at them only on the educational side—the Church blessing the school. Let us now see, "per contra," how the School, in turn, becomes an aid to the Church, introduces it in neighborhoods where otherwise it could not enter; recommends it where it is unknown or un-cared for; answers objections against it; overcomes prejudices; and makes even dissent give an assenting voice—begin by respecting it, go on to admire it, and end by loving and preferring it. Such, we doubt not, will be the influence of Chapel-Schools wherever introduced into the newer and more destitute portions of our land. The Church will there be prized for the School's sake—doubly welcome among those who know her claims—but welcome even to infidels, for the secular knowledge she brings in her hand, armed with which she will work her way to the hearts of unbelieving parents, through the love they bear their children. The children will grow up loving the Church—as all children thus placed are found to do—through the power of its daily responsive services and its catechetical instruction, and will form its primary congregation; parents, through sympathy or natural curiosity, one by one are added; neighbors flock in; as the School services become Church services, the School grows into the Church, and that not only in numbers, but in doctrinal soundness, through the rising influence of those whom the School has trained to know and love her services, her teaching, and her sacraments, and thus to the teacher, as well as the taught, will such School be a blessing.

No longer, then, will our poor missionaries feel themselves standing, as they now do, solitary and unsupported individuals in a society careless or hostile to them and their preaching. They will now, on the contrary, have a hold even on the careless, through the instruction of their children, and will themselves become the centres of widening circles of sympathy and influence that will, by degrees, open to them both the hands and hearts of their neighborhood, far beyond what any mere preaching could have attained. Were it but to effect such comforting change in the social position of our poor isolated missionaries, this scheme of "Chapel-Schools" would be well worthy of trial. In another point of view it would also be to their advantage. It would double their standing-point in the eye of society around them, and give them the benefit of their strongest talent on which to fall back as a "point d'appui," when weakened in the other. Thus, we have no doubt, there are many missionary and country clergy of moderate pulpit talents, to whom such a school would have been a blessing, doubling their powers of usefulness, as well as the estimate of their talents, and thus doubling the security of their position. Good teaching, with moderate preaching, will, in our estimation, go much further, both in planting and building up the Church solidly and safely in our new lands, than the most popular style of preaching without it. Nor must we forget, as the last argument for Chapel-Schools, the financial argument in their favor. They supply *both* of the primary needs of society at about the cost of *one*—less than the church edifice, little more than the school-house, securing alike the conveniences of the one and the sanctity of the other, and avoiding alike the desecration of the church, through its conversion into a school-room, and the inconvenience of a school-room when converted into a church.

Such are some of those obvious considerations bearing on Chapel-Schools, that we would fain hope would introduce them widely into our new missions, and open the hearts and hands of churchmen to carry out the good design. First, in the completion of the one already begun, to serve as a model, resting as that enterprise now does, in all its financial responsibilities, on the unaided funds* of the clergyman who has undertaken it; and then adopting the principle as a part of the Church's policy in all destitute neighborhoods, where, with feeble means, or against strong prejudice, the Church is yet to be introduced; or where, once planted, it has failed to take root through mere preaching.

Such, then, is the special as well as general argument in favor of "Chapel-Schools." How and in what manner they are to be carried out in their details, whether architectural or administrative, it would be premature now to specify. Such details will vary, it is obvious, with varying circumstances, and must therefore be left to the watchfulness, prudence, and zeal of Christian benevolence and ministerial duty.

The above plan gives the general outline, both of form and arrangement, and may suggest something better than itself. As a plan, it secures at any rate the two greatest elements of its success, both in its architecture and its uses; as a church, it has reverence, as a school, it has convenience: and we can only pray that it may be as blessed in its completion as it has been in its commencement, and that means may not be wanting to carry it out to a successful issue—a blessing to its own neighborhood, and an encouraging example, as well as a wise model, to many others.

* As yet but $150 has been received to meet an actual expenditure of $1,500, and engagements to the amount of $1,500 more.

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Cheshire, Dec 4-4t

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THE EVERGREEN FOR 1853.

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The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

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Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.

"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 Copy for one year		$2 00	
2 Copies, or more, for one year		1 50	each
6	" "	8 00	
12	" "	15 00	
20	" "	23 00	
30	" "	30 00	

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York
Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
Rev John F. Schroeder, D. D., Rev Caleb Clapp,
Rev Samuel Seabury, D. D., Rev Alex. S. Leonard,
Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.

☞ The postage is *one cent* to all parts of the United States.

All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 121 Fulton St., N. Y.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

In connection with the Hall, there is now, opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.

For further information or entrance, early application should be made to the
oct23-tf REV P. L. JAQUES, Rector.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28. 6m

$1,524,258.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JAMES STEWART, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

THE Church School Choir meet in the School Room, 190 West 19th street, every Saturday morning at 11½, for instruction in the theory of vocal music, and to practice antiphonal chanting and other Church Music.

A class for instruction in painting in oil and water colors, and perspective, meets at 10 o'clock Saturday mornings, and 3½ Tuesday afternoons.

Young ladies and gentlemen desiring such instruction and practice, are invited to meet with the choir or class. Terms made known at the Rooms.
JAMES A. JOHNSON, Chorister.
R. BOND, Artist.
WM. B. STOUGHTON, Principal. oct23-3m

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
The Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.
LAYMEN.
Wm H Aspinwall, Esq. John J Boyd, Esq.
Messrs D Appleton & Co, R C Wetmore.
Sept 25—6mS

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance*. Modern Languages and Music *extra*.

For more particular information address, the Rev. D. P. SHORT, Ridgefield, Conn.

REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D.
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York,
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.
From January 1, 1852, to July 1, 1852,
850 new policies have been issued.

The premiums during the same time amounted to	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	528,815 26

MORRIS FRANKLIN, President.
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.
New York, August 15, 1852. tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st, cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles to wit—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 165 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F. A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rose-wood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

JOHN HECKER, Proprietor.